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## CONTENTS

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Up in the Air ..... 1
An Industrial War ..... 1
Pure Food and Chemicals ..... 3
Mr. Roosevelt and the National Museum 4
Mr. Jerome Announces His Candidacy. 4
The Seattle Prison Congress ..... 5
The Smoke Error ..... 6
"Boston's Cooper Union" ..... 6
Three English Novels ..... 7
The South Americans ..... 8
The Real Japanese ..... 9
Japan and Korea ..... 10
The Anglo-Japanese Exhibition ..... 11
The Newspaper and the Theater ..... 12
The Municipal Problem ..... 13
The Richest Offering ..... 15
Van and Army ..... 15
The Spectator ..... 16
The Story of the Negro: The African at Home ..... 19
By Booker T. Washington
Mental Healing of To-Day ..... 26
By H. Addington Bruce
Youth (Poem) ..... 32
By Harold T. Pulsifer
Over Bemerton's—XV, XVI ..... 33
By Edward Verrall Lucas
Summer Vesper Sermons. The Temple: The Passions ..... 38
By Lyman Abbott
Dutch New York ..... 40
By Elizabeth Wallace
Public Opinion ..... 42

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# The Outlook

SEPTEMBER 4, 1909

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**UP IN THE AIR** Last week took place the first race-meet for heavier-than-air flying-machines. At Rheims, France, a dozen aerial navigators from France, America, and England met in competition for speed in long-distance flights and in "sprints," and for duration of flight. Flights of half an hour, an hour, an hour and a half, became common incidents early in the meeting, and on Tuesday M. Paulhan, driving a Voisin biplane, broke the record made by Wilbur Wright at Le Mans, France, a year ago, by flying for two hours and forty-three minutes. In that time he covered eighty-three miles, and only descended when his fuel was exhausted. The next day, Wednesday, his record, in point of distance, was promptly superseded by M. Latham, the French aerialist who made the first, though unsuccessful, attempt to fly across the English Channel. In an Antoinette monoplane, M. Latham circled the course fifteen times, covering a distance of ninety-six miles in two hours and eighteen minutes. This is about the same time that Mr. Wright remained in the air on his record flight last year, but during that time he covered only seventy-seven miles. On Friday Mr. Farman, flying in a biplane of his own design, once more set the mark at a higher point. He flew about one hundred and eighteen miles (of which six miles was after the time set for the contest to close), remaining in the air over three hours, breaking the records made both by M. Latham and M. Paulhan. His performance won for him the Champagne Grand Prize. M. Bleriot made the best time for a single round of the course during the first part of the week, covering the distance of six and one-fifth miles in almost exactly eight minutes and four seconds. The final results of the meeting will be of the greatest interest, for they will give an excellent opportunity to compare the merits of three types of aeroplane: the monoplane, such as is used by MM. Bleriot and Latham; the biplane, used by Farman and by the only American competitor, Mr. Curtiss (although several Wright biplanes were flown by French aerialists); and the box-plane, or cellular type, such as the Voisin machine used by M. Paulhan. The spectacle during the week's contests was an unprecedented one, for at times six machines were in the air at once. But the meet has shown that flying is still a fair-weather sport, and, what is more, a still-weather sport, for several times the official signal flag announced to the city that a too strong wind made flying impracticable. While the heavier-than-air machines were disporting themselves at Rheims, across the German frontier the Zeppelin III, the greatest exponent of the lighter-than-air fliers, was off for the 450-mile journey from Lake Constance to Berlin. What the aeroplanes have accomplished is marvelous. But as matters stand to-day, the dirigible is the type of air-ship which is farthest on the road to practical results. A ship of the air like the Zeppelin, which can carry a dozen men and supplies hundreds of miles in almost any weather, shows great possibilities for usefulness in war and in peace. The aeroplanes doubtless furnish better sport, but they have far to go to overtake the big rivals.

**AN INDUSTRIAL WAR** "A disgraceful civil war" is the phrase used by so conservative a journal as the New York Evening Post to describe the state of things at McKees Rocks, near Pittsburgh, adding, "A strike with bloodshed is an anachronism against which every one ought to protest." It is almost incredible that under modern civilization such a state of things should be possible: hun-



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dreds, if not thousands, of men on both sides of this controversy have been going about armed; the works of the Pressed Steel Car Company have all but undergone a siege; the strike-breakers have been housed and fed in the works lest they be killed or persuaded to join the strikers; the State constabulary and sheriffs' officers have patrolled streets, searched houses for arms, and treated the people as if actual war were in existence; street cars have been wrecked; fights and the firing of pistols have been common events; and, finally, at least eleven people (strikers, troopers, sheriffs, and innocent citizens) have been killed, and many seriously wounded. Some weeks ago, when the strike began, The Outlook asked the questions: Is the public concerned with the way in which a private company treats its employees? Is the workingman to be treated otherwise than as a tool or a piece of machinery? The events of last week and the continued bitterness of this labor war emphasize the need of a reasonable answer to these questions. Beyond doubt the public has a right to be protected from the inevitable results of such a clash of hostile forces. For this reason, as we have before asserted, it must no longer be contended that the sole control of industry belongs to the owner of capital. Industrial autocracy means industrial war to the knife, and that will not long be tolerated by the third party in interest, namely, the people at large. In this case it is instructive to turn from the employers' blunt refusals to compromise, or arbitrate, or even discuss the matters in dispute, to the summary made by Dr. Devine of what the Pittsburgh Survey found to be the industrial situation in Pittsburgh, of which McKees Rocks practically forms part. Here are a few phrases from that summary: An altogether incredible amount of overwork by everybody; wages so low as to be inadequate to the maintenance of a normal American standard of living; absentee capitalism; immigrants with low standards; the destruction of family life; typhoid fever and industrial accidents—both preventable, but costing in single years in Pittsburgh more than a thousand lives; archaic social institutions. With these conditions, who can wonder that ignorance and violence leap out to fight oppression and autocracy? Moreover, the great industries which have made Pittsburgh and Pennsylvania such enormous centers of wealth have, by their importations of low-grade foreign labor, lowered American standards. These industries have received in the past through high protective duties immense industrial advantages, and these privileges have been bestowed very largely in answer to the argument that only by protection can the American standard of wages be maintained. But the labor-contract law has not proved an obstacle to the bringing in of countless thousands of low-priced, ignorant, and sometimes dangerous workmen from abroad. Where is labor's protection from foreign competition? It is the height of insolence for the employers now to say, as they do in almost so many words: We, and we alone, will fix wages and hours; if the men object, they may go starve; if violence ensues, it is the business of the State to protect us.

IS THERE A WAY OUT?

In point of fact, the time is soon coming when that corporation will be considered antiquated in its methods which does not recognize the fact that industry is not war, but business, and that the essence of business is compromise, concession, and mutual benefit. Mark Hanna, whatever may have been his political methods, knew this, and established conciliation courts in the soft-coal mining country which have given excellent results. The Anthracite Strike Commission, called into existence by President Roosevelt at the time of the great anthracite strike, was another long step in this direction. President Baer, after fighting the inception of the idea with all his might, was quoted last spring, after six years' trial of the decision of controversies by arbitration, as saying, "This award of the Strike Commission has been the most satisfactory solution of the labor problem on a large scale that the world has ever seen." Examples of the success of the conciliatory methods in industrial disputes might be multiplied with instances the world over. Ex-President Eliot, in the current issue of McClure's Magazine, and under the pertinent title "The Best Way to Prevent

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Industrial Warfare," shows what have been the results in two years of the Canadian law for the maintenance of industrial peace in all public utilities. This has been described in The Outlook. In brief, it makes it illegal in any public utility business (including mines) to resort to a strike or lockout until the matters in dispute have been looked into by a Board of Conciliation and Investigation established by the Minister of Labor of Canada. Either party to the dispute, or both, may ask for such a board; each selects one member, and the two choose a third. Out of fifty-five such investigations held there have been only two cases in which strikes were not averted or ended—in other words, in 96 per cent of these disputes conciliation and arbitration gained the day. Dr. Eliot points out that the law has been of immense value by convincing people that it is a sound principle that "the public has a right to know much about any business which is conducted on rights or privileges conferred by legislation." Strictly speaking, the law does not provide compulsory arbitration; it really relies "exclusively on discussion, conciliation, publicity, and public opinion." These are tremendous forces, and the enactment of similar laws in our States would surely bring about a material and moral gain for the community, as this law has done in Canada. As Dr. Eliot points out, this class of legislation appeals to "the ultimate reasonableness of the parties to the dispute when the facts on both sides are publicly stated and discussed, and to the fairness and sound judgment of that long-suffering and patient public which ultimately pays for the greater part of the cost of industrial warfare."

PURE FOOD AND CHEMICALS

By formal resolution the Association of State and National Pure Food and Dairy Officers, in session at Denver last week, indorsed the report of the Referee Board of consulting scientific experts, appointed by Secretary of Agriculture Wilson at the direction of President Roosevelt, upon the use of benzoate of soda in food products. As the readers of The Outlook know, the so-called Referee Board thus appointed consisted of scientific and practical chemists recognized as of the highest standing. At the head was Dr. Ira Remsen, and members of the Board were Dr. Russell H. Chittenden, Dr. C. H. Herter, and Dr. John R. Long. The Board carried on three entirely separate and independent series of investigations as to the effect of benzoate of soda in food products. All three of these investigations (which included the actual consumption in food of the benzoate by young men who offered themselves for experiment for considerable periods of time) not merely gave similar results, but showed the most exact and minute scientific unity of chemical analysis. The Board reported that benzoate in doses up to four grams a day is without deleterious effect on the human system; and it is not understood that doses as large as this are likely to be taken by food consumers under ordinary circumstances. The members of the Referee Board, or most of them, were present at Denver and defended their findings before the Convention. No one has doubted that, as Dr. Remsen says, they have "sought the truth only, not by sentiment or hysteria, but by cold scientific methods, without bias or prejudice." Dr. Chittenden pointed out that benzoate is a chemical constituent of several kinds of fruit, and declared that "the eating of a small quantity of huckleberries, raspberries, or kindred berries is accompanied by the taking into the system of more benzoate than in the administration of three-tenths of a gram of sodium benzoate." He asserted that the use of benzoate of soda in ordinary doses is no more injurious than that of salt. With regard to the charge that benzoate of soda has been used as a preservative to disguise the inclusion of inferior, and even rotten, fruit in canned products, Dr. Long made the following statement:

> At the request of a large manufacturing firm, there was sent to my laboratory a mass of rotten tomatoes with which to make catsup. Some of it was preserved with vinegar and spices, some with benzoate, and some left unmixed. The odor and taste of the last were bad; that with the benzoate showed essentially the same condition; while with the vinegar and spices a fair grade of commercial catsup was secured. Benzoate has but little taste and no odor, and therefore it cannot conceal inferiority.

Although Dr. Wiley and many pure food advocates have maintained the contrary to this view of Dr. Long, and have

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held also that pure food should contain no chemicals—unless the ordinary condiments and spices should be so regarded—it seems to be a necessary conclusion that the Secretary of Agriculture must accept the opinion of the Referee Board, now indorsed by the Pure Food Association. It still remains, however, an open question whether there ought not to be maintained under the law a careful oversight as to the amount and proportion of harmless chemicals used in food products, and, still further, whether public interests do not require that the labels of all canned products should show plainly and clearly exactly what each contains, whether of food or preservatives. The settling of technical scientific points like those which seem to us to have been very properly referred to the Board of which Dr. Remsen is head, does not, moreover, in the least remove or minimize the importance of the most radical and thorough legislation, National and State, to guard the consumer from adulteration and misrepresentation.

MR. ROOSEVELT AND THE NATIONAL MUSEUM

The National Museum, at Washington, which is under the direction of the Smithsonian Institution, has received a large number of cases of animal skins and other specimens collected by Mr. Roosevelt and shipped to the museum for mounting and permanent exhibition. The specimens are said to be in better condition than those which generally arrive under similar circumstances. It is announced that it will be some months before the skins are finally mounted by expert taxidermists and placed on public view. The arrival of these specimens will doubtless excite again more of the newspaper criticism of Mr. Roosevelt which has led some supersensitive and misinformed people to conclude that his expedition is guilty of "brutal butcheries." With regard to this kind of criticism, Mr. Roosevelt has written to us, under date of July 21, as follows: "Not merely will fake stories of my hunting appear in the newspapers, but many would-be 'comic stories,' which the puzzled-headed reader who would believe the first will be quite as apt to believe also, so that his mind will be in a condition of helpless bewilderment in any event. But the average American is all right down at bottom, and so far as he takes any interest in the matter at all will make up his final judgment on what I myself write, which will begin to appear, I suppose, in the October Scribner's. We have certainly had great success so far. As a matter of fact, every animal I have shot, with the exception of, say, six or eight, shot when we had to have food, has been carefully preserved for the National Museum. I can be condemned only if the existence of the National Museum, the American Museum of Natural History, and all similar zoölogical collections are to be condemned. I know nothing of politics at home, and look forward to a collection of Outlooks which I shall find awaiting me at Nairobi."

MR. JEROME ANNOUNCES HIS CANDIDACY

William Travers Jerome, the District Attorney of New York County, has offered himself as a candidate for re-election. This is the first definite occurrence in the municipal campaign in New York City. Mr. Jerome has been District Attorney for nearly eight years. He was first elected on the reform ticket headed by Mr. Seth Low. He was re-elected on an entirely independent ticket, having been nominated by petition, and having appealed to the voters solely upon his own record. In both campaigns he was the most picturesque figure; the success of the Low ticket was in no small measure due to his fiery attacks upon the Tammany administration. Mr. Jerome now announces his willingness to be nominated again by petition in these words:

> After having received for nearly eight years the honor and benefit of this office, it seems to me I should be guided in my determination, not by what may seem most to serve my personal interest, but by the consideration of whether a majority of the electors desire that I should further serve them in this position.
>
> I know of no way in which I can ascertain this except by offering myself as a candidate, and I have decided to seek again a nomination by petition, and to offer myself as a candidate for election to the office of District Attorney of New York County.

The later years of Mr. Jerome's term of office have been marked by bitter accusations of failure to do his whole duty in

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certain directions. But a short time ago he presented himself before an audience at Cooper Union and underwent a severe process of "heckling" in regard to his discharge of his stewardship. He emerged from the ordeal with undiminished credit, and, in the opinion of The Outlook, better evidence must be produced than has yet been brought forward before Mr. Jerome can be convicted of dereliction in office. The accusations, in almost every case, related to the acts of "high financiers" connected with insurance, traction, and Ice Trust matters. Few charges, if any, have been made that Mr. Jerome's general conduct of his office was inadequate. But in the cases in which he has been criticized it should be remembered that in the complicated realm of modern business it is one thing to have a moral conviction that a man has done wrong, and quite another to have the evidence which, under the impartial and critical eye of a court, will secure a legal conviction of the delinquent. Among the flying rumors of pre-campaign days it is frequently surmised that Mr. Jerome's candidacy will be indorsed by Tammany, that it will not be indorsed by Tammany, that he will and that he will not be nominated by the Republicans, that he will or will not receive the approval of the Committee of One Hundred. In any case, his presence in the campaign will help to save it from any possibility of dullness.

THE SEATTLE PRISON CONGRESS

The American Prison Association, which has recently held its annual meeting in Seattle, justified its name, with more than two hundred and sixty members from thirty-three States, and with a Canadian for President and official delegates from Cuba. The subjects were also those that all America needs to discuss if there is to be widespread reform, such as the abolition of sheriffs' fees, a vicious system, which was properly rebuked by men as far apart as Florida and Oregon; the indeterminate sentence, which had its strongest supporter in a man who has undergone the rigors of imprisonment in San Quentin Prison; the juvenile court, whose most brilliant exponent, Judge Lindsey, was kept talking morning, noon, and night on this method of cutting off the supply of adult criminals; outdoor employment as that best fitted for the health, the discipline, and the morals of prisoners—the experience of Massachusetts, the South, and of the Pacific Coast showing the truth of these ideas. On the law side there were also earnest discussions as to the propagation of "the Indiana Idea," already adopted by Connecticut and California, which allows the State to so treat habitual and degraded criminals that they can never reproduce their kind, and as to the possibility of taking juvenile cases out of criminal courts and transferring them to the chancery courts. Still another suggestion demanding action, but which is now in practice in Maryland, was the advisability of a law compelling the examination of all prisoners by a physician before trial. As school-children must undergo a physical examination, which often reveals unsuspected disease, so, it is argued, a careful study of the man or woman under arrest may show that they are proper subjects for probation, or, which is equally important, that they should be placed, not only where they may be guarded from doing further harm in the community, but where they may receive proper medical and surgical treatment. Such a law should apply especially to the young. The broad scope of the Congress was further seen in the three allied societies which make up the Association. The President of the Wardens' Association was from Virginia, of the Physicians' from Canada, and of the Chaplains' from the great Roman Catholic Church, the Rev. Aloys M. Fish, the devoted chaplain of the New Jersey State Prison. The President elected for the next year was Mr. Amos W. Butler, of Indiana, a man who deals in principles and with ideals, but who is not a warden. It is of great value to this Congress to have this close association of theorists and practical prison administrators. There was once a time when the man who looked only at the scientific side was deemed a crank by the turnkey. It is easy to recall the day when even the advocate of temperance would not have met a too cordial reception for his ideas, but the Prison Congress has an open mind; no one theme called forth such prolonged and vehement applause as the suggestion

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that prohibition should be invoked for the sake of preventing crime. The next session of this Congress will be contemporaneous with the International Prison Congress, which meets in Washington in October, 1910, with Dr. Charles Richmond Henderson as President, in place of S. J. Barrows. There will be a good representation coming from Europe and South America, and from Australia and Tasmania also, it is hoped. Each adhering country has one official representative, but it may send as many more delegates as it pleases. The American Prison Association has a strong committee to act in harmony with this wider organization, and further knowledge and greater usefulness are looked for from this next double convention of penologists and criminologists from many States and many lands.

THE SMOKE ERROR

This is the happy designation by the St. Louis Times of the all-prevailing smoke nuisance. The Times points out to the new Mayor that the smoke nuisance of that city costs the business men a round million of dollars a year, unconsciously, of course. The principal sufferers are the large stores of various kinds, including those that deal in fabrics which lose value by being soiled through the intangible drift of a sooted atmosphere. Clothiers and department stores and haberdashers, who deal in easily soiled goods, are the principal losers from the cause. These figures, however, large as they would seem to be, are underestimated if those of John Krause, Cleveland's Smoke Inspector, are well founded. Here they are:

Let us say that there are about 3,000,000 tons of coal used in Cleveland in a year, and that the use of 10 per cent of this amount is unnecessary. That means an annual loss of $600,000 through an unnecessary use of coal. Houses must be painted more frequently when there is much smoke in a city. There are about 75,000 homes in Cleveland, and, estimating the average cost at $50, the total cost of painting all the houses would be $3,750,000. I should say that a fair estimate of the painting waste would be about 25 per cent of this amount, or about $900,000, as homes must be painted a great deal oftener on account of smoke. Then there are laundry bills. If 100,000 men in Cleveland wear laundered collars and shirts, it would be fair to say that the waste each year amounts to $500,000, as every one of these men spends at least 10 cents a week more for laundry than he would if there were no smoke. This is very conservative, as the white dresses and waists worn by women and washed at home make a large item of expense. Then there is the loss caused by soot coming into contact with merchandise in the stores and factories. There is oil in soot, and this causes much damage.

Even these figures, however, fall into insignificance in comparison with those given at the last annual meeting of the International Association for the Prevention of Smoke, by H. M. Wilson, Chief Engineer of the United States Geological Survey, who, in the course of his paper, declared:

The evil is one of the great dangers of modern times, insidiously taking the health of the individual, lowering his vitality, increasing the death rate, and causing untold injury to property. In our cities live more than 30,000,000 people, and these suffer all the loss which is shown in the total of $600,000,000. The statement is based upon estimates made by Chicago, with $50,000,000 loss a year; Cleveland, with perhaps $4,000,000, and a number of other cities. It means a per capita loss of $20 a year to every man, woman, and child in these cities. The smoke nuisance means uncleanliness, poverty, wretchedness, disease, and death. The medical men of the country are unanimous in the declaration that the breathing of coal smoke predisposes the lungs to tuberculosis, and even more violent lung trouble, such as pneumonia.

The brighter side of this depressing picture is that Inspector Krause and Engineer Wilson believe that conditions are improving. The former is authority for the statement that conditions in Cleveland are better now than they were. Mr. Wilson has declared, not only that smoke prevention is feasible, but that he stands ready to prove it by actual demonstration at the experiment station in Pittsburgh. "Altogether," he adds, "the investigations show that the smokeless American city is entirely possible, and that it will come when the public conscience is thoroughly awakened to the enormous waste of natural and human resources through this evil. The smoky city is to be a sign and relic of barbarism."

"BOSTON'S COOPER UNION"

The announcement that the trustees of the Ford Building, on Boston's Beacon Hill, have granted the use of their handsome assembly hall, on twenty success-

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ive Sunday evenings this winter, for the continuance of "Boston's Cooper Union" is a gratifying testimony to the broadening social impulses of the Baptist denomination. These meetings are supported from funds left to the Baptist Social Union by the late Daniel Sharp Ford, of the Youth's Companion, and they were organized to meet the desire, expressed in Mr. Ford's will, for gatherings which should tend to dispel the increasing antagonism between employers and employed. For the first season there were six Sunday meetings only. The speakers were, five of them, preachers of National reputation (one being Rabbi Schulmann, of New York). But they did not *preach* at Ford Hall and no titles were assigned to them in the announcements. They won their heterogeneous audience by virtue of what they said rather than because of who they were. Last season there were twenty of the meetings; Keir Hardie, Rabbi Wise, Professor Joshi, of India, Professor Zueblin, Charles Sprague Smith, of Cooper Union, and Professor Walter Rauschenbusch, author of "Christianity and the Social Crisis," were among the speakers. About midway in the season prayer was introduced, and towards the end, the vast audience, made up from people of every faith and no faith, recited together "Our Father who art in heaven." A half-hour concert of excellent music preceded each evening's address, and questions from the floor were allowed for half an hour after the speaker had finished his talk. Never was there any kind of disorder and seldom was a question discourteous to the speaker or irrelevant to the topic of the evening. Yet everything from Socialism to the religion of India was discussed—everything, that is to say, which had in it the elements of moral and spiritual truth. The meetings were a success, and, when the season closed, the audience voted enthusiastically to urge the work's continuance this winter. To this end the people were glad to fill out the *questionnaire* which served to give the committee in charge desired data as to the residential distribution of Ford Hall habitués, their church preferences (if any), and their occupational activities. A little more than ten per cent were thus found to come in to the meetings each week from places at a considerable distance—ten to twenty-five miles from Boston; twenty-five per cent came from Boston suburbs; while of the rest, about equal proportions were found to live in the immediate vicinity of the hall (Boston's Ghetto is on Beacon Hill's down slope) and in other parts of the city proper. Nearly sixty per cent of those who filled out the question-blanks declared themselves without interest in any form of organized religion. About twelve per cent were Jews and six per cent Roman Catholics; five per cent leaned to admiration for the Baptists, four per cent were Episcopalians, and about the same number Congregationalists and Methodists. Ten per cent of the regular comers are Unitarians. New Thought, Christian Science, Spiritualism, Quakerism, every phase of religious belief, indeed, appears to be represented in the audience. That the Ford Hall meetings are reaching just the people Mr. Ford wished to reach—the unchurched working folk—is further made clear by the returns on occupation. About forty per cent are trade-workers (and of these the greater number are members, too, of trade-unions); thirty per cent are clerks and salespeople. Yet that professional folk and students are also enormously interested in social questions is shown by the fact that nearly fifteen per cent of the Ford Hall audience come under the former head, and about the same number under the latter.

THREE ENGLISH NOVELS

Among the fiction of the summer we find three readable books by English writers and about English life at home or in the colonies. Mr. Arnold Bennett's "The Old Wives' Tale" (Hodder & Stoughton) is notable in that the author deliberately paints in minute detail the commonplace events of a rather dull middle-class provincial English family, and yet manages to keep the reader's interest aroused and intent from the beginning. The novel is of unusual length, and only in the central part of the narrative does the sluggish movement change into exciting action, to return again toward the end to the simple annals of the lives and deaths of the "old wives" and their neigh-

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bors. To make such a book thoroughly enjoyable, as it certainly is, forms a literary *tour de force* on which Mr. Bennett is to be congratulated. For subtle delineation of character and motive, natural conversation, and interest of plot, "The Long Gallery," by Eva Lathbury (Holt), holds a distinct place among recent fiction. The life-story of the husband and wife, the principal factors, is clearly sketched against the background of the subsidiary characters, who move in rather a whimsically elusive atmosphere of wood fairies and spirits of ancestors; and the seal is put on their respective characters in the spirited marital duel of words in the last chapter. There is material enough for several plots in the book, and the story is at times involved; but it is well told, it shows creative power, imagination, sincerity, and its ideas are essentially of human interest. A contrast to these peaceful studies of English life is Mr. S. P. Hyatt's "The End of the Road" (Appleton). Here we have the hard, brutal facts of the miners' and "transport riders'" life in South Africa. The book is obviously a direct description of actuality, and the story is really a first-hand "human document," having positive value as information and some dramatic quality also.

THE SOUTH AMERICANS IN GENERAL

The conflict between Bolivia and Argentina calls attention to the latest books on South America; first of all to some general survey of all the thirteen countries, such as may be found in Mr. Chase S. Osborn's "The Andean Land" (McClurg). Mr. Osborn has visited every Latin-American country. He has written a work intended for the general reader, for the tourist, and for the business man who wishes to understand the South American markets. He has apparently a sympathetic understanding of the Latin temperament, and hence when he attempts to describe the South American, his manners, customs, and character, the description will be the more apt to be accepted by us. In one respect, however, Mr. Osborn's experience hardly tallies with that of some other travelers in South America. He declares that the lower stratum of society has no manners at all, and that the upper stratum, to the time of our war with Spain, was always "pleased to refer to us as 'Yankee pigs,' and similar expressions. But let us see. The Spaniard rarely uncovers his head to a woman, no matter how quickly he may do so to a masculine superior. Likewise he very rarely takes a bath, and it may almost be said of him that he never does unless he gets caught out in the rain or falls off the dock. His table manners may be good form in Spain, and no doubt are, but they are very different from ours. He champs his maxillaries like a Berkshire, is never afraid of cutting his mouth, and eschews any object he may chance not to swallow with the force of a blowgun without reference to precise direction." This excerpt is an exception to Mr. Osborn's general consideration of South American susceptibilities. His statements concerning Bolivia will be read with special interest at this time of dispute concerning her boundaries. They have always been more or less in dispute. In 1842 there was a clash on this account between Chile and Bolivia, and in the seventies between Peru and Bolivia. The clash between the latter Governments was settled by an alliance, which then turned against Chile and resulted in war. Peru and Bolivia are only now recovering from the terrible state into which the war plunged them. The mineral resources of both countries have been found to be richer and more varied than was supposed, and are developing rapidly. Up to the present crisis there was even talk of a union between the countries—a proposition, so Mr. Osborn informs us, favored by the solid interests of both nations. While Chile might oppose such a union, for Bolivia's sake the union would seem to be especially desirable, since Bolivia is the only South American country without a seaport. Again, there may be some possibility of the absorption of Bolivia by some one of its three powerful neighbors, Argentina, Brazil, or Chile. A fortunate escape might be in a union with Peru similar to the union existing between Austria and Hungary.

THE CHILEANS IN PARTICULAR

By those who would gain information concerning special features and regions of South America, other books should receive attention, among them the

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just published reprint of Charles Waterton's "Wanderings in South America in the years 1812, 1816, 1820, and 1824" (Sturgis & Walton). This is almost as fascinating a book as is White's "Natural History of Selborne." Such intense lovers of nature drew pictures of life not only entertaining for the moment but for all time. This is emphasized by the fact that Guiana, to which the greater part of the work is devoted, is practically the same now as it was then. Waterton penetrated the inmost recesses of the jungle, even beyond the habitations of the primitive Indians. Another book to be commended is "Chile," a handbook compiled by the International Bureau of American Republics. A peculiar interest attaches to the volume because of Chile's severance a few weeks ago of diplomatic relations with Bolivia, resulting from the publication in the latter country of copies of secret despatches alleged to have passed between the Bolivian representatives of Santiago, the Chilean capital, and President Montes, of Bolivia. The despatches purported to show that Chile had advised Bolivia to move troops to the Peruvian frontier, and had offered in aid money, arms, ammunition, and officers. Color is lent to this report from the well-known aggressiveness of the Chileans. But the Bolivian Government is probably shrewd enough to look askance at the Chilean Government when it comes bearing such gifts; the price for them would doubtless be the settlement, in Chile's favor, of long-standing boundary questions between her and Bolivia and Peru respectively. In these both Bolivia and Peru have apparently had not a little right to feel aggrieved. However this may be, the present volume will only emphasize Chile in the opinion of the informed as a country of great resources, and should open the eyes of the uninformed to the remarkable civilization existing on the South American west coast. No one can read the description of Santiago, and turn over page after page of the illustrations reproducing the superb architecture to be found in that city, without feeling anew a sense of how little we know of our Southern neighbors. The book in question also contains valuable information concerning Chile's area, population, topography, government, educational facilities, industry, trade, and transportation, and especially concerning the Chilean character, which makes Chileans "the New Englanders of the South."

THE REAL JAPANESE

The publication by the Japanese Government of "The Financial and Economic Annual" gives in condensed form a valuable summary of statistics concerning Japanese commercial, industrial, and transportation conditions. But they need interpretation, and among the helps in this direction may be mentioned Mr. H. B. Montgomery's recently published "The Empire of the East" (McClurg). Mr. Montgomery believes that Japan will astonish the world in commerce more than she has yet done, that she will capture most of the Chinese trade, that there will be an enormous development in her dealings with America, that Japan will be commercially influenced by the West, that what she needs she will take from the West, and that what she does not need she will leave alone, but that, no matter how much the Japanese may mingle with Americans and Europeans, they will be true to their past and remain always essentially Japanese; finally, that the time is not distant when Japan will be commercially independent of America and Europe, whose good customer she has been hitherto, and that, in any event, Japan will become securely and permanently one of the great world Powers. Unlike some observers, Mr. Montgomery does not anticipate any deleterious international influences as a result of Japan's expanded foreign commerce, because he is convinced, certainly more than they are, that Japan does not possess "the attributes of greed, covetousness, aggressiveness, and overbearing." Perhaps not as to the first two, possibly not as to the fourth, but surely as to the third! Most observers will, we believe, agree with Mr. Montgomery that the Japanese are a people of such character, purpose, will, adaptability, and cleverness as well to correspond to his forecast. Certainly they have given splendid accounts of themselves, not only in industry and trade and transportation, but in every field in which their activities have been engaged. The total result of these activities, whether employed in such direc-

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tions as the above, or in education, the science of government, and social improvement, is bound to be, as Mr. Montgomery says, a great civilizing factor in the future of the human race, "because, strong though she [Japan] is, and stronger though she will become, I am positive that her strength will never be put forward for any selfish aims or from any improper motives." Mr. Montgomery ought to be something of a judge, for he bases his expectations not only on his careful study of Japanese history, of the great Japanese achievements of recent years, and of Japan's present position in the world, but on the character and aspirations of the Japanese as he has known them, after having spent much of his life among them, mingling with all classes of the people in many parts of the Empire. More particularly, he judges the Japanese from the standpoint of happiness, not merely material but spiritual happiness. In this, he declares, they have reached a condition attained by but few nations. "They may provoke the pity of the man who believes in a full diet and who fails to comprehend how a people living on a meager fare of fish and rice can be contented, much less happy. But the Japanese in his philosophy has realized the fact that happiness is something other than material, and that a man or woman can be largely independent of the accidentals of life and can attain a realization of true happiness by keeping under the too often supremacy of matter over mind in the average human being."

**JAPAN AND KOREA**

Japan has just concluded another convention with Korea, formally taking over control of the military, the banking, and the judicial system of the country. Since the establishment some months ago of regular Japanese law courts in Korea the country has been assuming more and more the administration of a Japanese state, so that the new convention may be regarded as almost the last step in the process of annexation. After the inauguration of Japanese courts of law it would be unreasonable to suppose that the conflicting native courts could be longer suffered to continue their travesty of justice; and their abolition now follows as a matter of course. With the passing of the ancient but now useless tribunals of Korea the nation passes completely into the hands of Japan. The new convention by which Japan assumes control of the national justiciary was made necessary by the growing desire for a uniform administration of justice throughout the peninsula. Previous to the adoption of the new agreement there were three separate and independent systems of justice in Korea: the native courts, the Japanese courts, and those under consular jurisdiction. In the native courts verdicts and decisions so largely depended on the influence and bribing power of the litigants that the Japanese found it quite impossible to control them in the interests of equity and moral progress. As a matter of fact, the Japanese courts were no sooner established than the Koreans began to appeal to them rather than, as formerly, to their native tribunals. The abolition of the latter may therefore be regarded as a welcome change to the majority of the inhabitants. From the first of September, with the exception of the consular courts, all legal tribunals in Korea will be Japanese, and Japanese law will prevail universally throughout the Hermit Kingdom. Nor can the existence of consular courts and the rights of extraterritoriality be much longer expected to continue in Korea. Just as the consular courts of the various Powers vanished from Japan with the establishment of modern courts of law, so must they now prepare to abandon jurisdiction in Korea with the inauguration of exactly the same judicial system that prevails in Japan. The Japanese themselves would regard any other course as an anachronism in the procedure of international intercourse. It is expected that the United States, having already conceded to Japanese courts in Korea the right of administering justice in the case of Americans violating or suffering from the violation of Japanese patent laws in that country, will therefore probably raise no objection to the abrogation of extraterritorial rights in Korea when the question is formally presented at Washington. Nor are other nations likely to assume a divergent attitude. The financial responsibilities Japan assumes in effecting the change are considerable.

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Japanese judges and magistrates occupying the seat of justice in every part of the country, from the lowest court to the highest, will require an enormous increase of financial appropriation for the administration of justice. With the abolition of the native courts of law comes the establishment of a new central bank for the nation, purporting to occupy the same position in the peninsula that the Bank of Japan does in Tokyo. The third clause of the new convention formally does away with the Korean War Department. Of course the military system of Korea has been practically in the hands of Japan since the disbandment of the army, some three years ago; but, on account of the dissatisfaction caused by the peremptory course adopted at that time, the Japanese authorities hesitated until now to abolish the native Ministry of War. Even as things are, the step is more likely to cause apprehension than any of the other developments recorded. The seven hundred, more or less, native soldiers still in the service of the State have been under the jurisdiction of the Japanese military authorities since the disbandment of the Korean army, so that the Korean Minister of War has for the last three years been no more than a figurehead. But as official position without corresponding responsibility is very popular in Korea, and to some extent conceded by the Japanese authorities during the protectorate, for peaceful reasons, it will probably now be no easy matter to abandon it.

**THE ANGLO-JAPANESE EXHIBITION OF 1910**

Following the highly successful Franco-British Exhibition of last year, a Japanese-British Exhibition is to be held in the same buildings at Shepherd Bush, London, next year, opening May 3, 1910, and continuing to the end of October. The Japanese Diet has voted a large sum for the purpose, and its Commission, headed by its Honorary President, his Imperial Highness Prince Sandanaru Fushimi, and its President, Baron Oura, Japanese Minister for Agriculture and Commerce, are now actively at work preparing exhibits for the Japanese section. All the departments of the Japanese Government have been set to work directing the preparing of the exhibits in the eighteen groups, namely, those relating to (1) Education, (2) Fine Arts, (3) Liberal Arts, (4) Mechanical Engineering, (5) Electricity, (6) Civil Engineering and Transportation, (7) Agriculture, (8) Horticulture, (9) Forests, Sport, Fishing, etc., (10) Alimentation, (11) Mines and Metallurgy, (12) Decoration and Furnishing, (13) Textiles, (14) Chemical Industries, (15) Various Industries, (16) Social Economy, (17) Colonization, (18) Armament, etc. To British and other Western visitors probably the most interesting and fascinating portion of Japan's exhibit will be that of the Fine Arts, which will be under the special direction and chairmanship of Mr. Masaki, President of the Tokyo Fine Art Academy, supported by some of the most noted of Japanese collectors and connoisseurs. Many of the exhibits will come from the homes of Japanese nobles and wealthy art lovers, and will therefore embrace specimens of the art of Japan rarely seen by the public. Japanese gardening and landscape exhibits will also possess a unique interest. The military part of the Japanese section will show, according to the preliminary statements issued by the committee, "uniforms, armor, weapons, etc., used by the armies of Japan, and historically arranged from the sixteenth century down to the present day; models of the battle-ground at Port Arthur; models of Japanese men-of-war, showing the developments of the last half-century," etc. At the inaugural banquet of the Exhibition, held in London recently, a message was read from King Edward, in which he expressed the hope "that the Japanese and British peoples will come forward to promote an undertaking which has for its object an increase in the commercial prosperity of both the countries and the uniting still closer of the bonds of friendship which already exist between them." From the speeches made upon that occasion by representative men of both empires, including the Duke of Norfolk, president of the British section, and the Japanese Ambassador, it is clear that the cementing of the alliance between Great Britain and Japan is the principal object of the Exhibition, by making the people of both countries better acquainted with each other and their progress and ideals.

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## THE NEWSPAPER AND THE THEATER

Mr. William Winter, the veteran dramatic critic, has just announced his resignation from the staff of the New York Tribune under circumstances so unusual that they deserve to be called even sensational. The fact that the newspapers of New York have paid very little attention to this sensation only emphasizes its importance as an indication of the malign influence which theatrical advertising exerts upon dramatic criticism in the modern American newspaper. This malign influence is strengthened by the fact that most of the theaters are so allied that their advertising practically constitutes a unit, and in dealing with the newspapers is treated as such.

Mr. Winter's resignation might be ignored in considering the relation of the theater to the newspaper in the United States if it were a single and detached incident, but unfortunately it is not. Many of our readers are familiar with the long fight which Life has been carrying on against the so-called theatrical trust. And the New York Sun not long ago brought a libel suit for large damages against Life because that courageous weekly had openly accused the Sun of dismissing a competent theatrical critic who would not submit to the dictates of the theatrical managers.

In the published correspondence connected with his resignation Mr. Winter says:

> Since July, 1865, up to about two years ago I opposed and denounced in the Tribune every bad, vulgar, indecent play and every person and every proceeding in the theatrical world injurious (in my opinion) to the public welfare. In doing so I not only did not incur censure from the editor, but I was often encouraged and sustained in that obviously right course. About two years ago there came a change. Many articles of mine dealing with manifest abuses in the theater have been, within that time, rejected altogether. . . . My articles relative to indecent, and therefore reprehensible, plays have been and are framed for the purpose of doing as much injury to the business of the persons exploiting them as is possible; of informing respectable persons of what is going on in the theater; and of keeping as many readers as possible away from obnoxious and injurious plays.

The managing editor of a newspaper must, in making up his pages, necessarily reject some contributions and cut others. It is the business of an editor to edit. Contributors are oftentimes unreasonable in their insistence that every word they write should be printed as written, and that the subjects which they treat should have large space to the exclusion of other subjects which seem to them less important. But with full sympathy for the trials and problems of a managing editor, and giving the New York Tribune every latitude in this respect, the published letter of the Tribune's managing editor seems to us to confirm Mr. Winter's interpretation of the forces which brought about his resignation. He writes to Mr. Winter as follows:

> Your policy of placing, on the Sunday theatrical page, *beside our theatrical advertising* [italics ours], matter "framed for the purpose of doing as much injury as possible to the business" of some of our advertisers, . . . may or may not be the right one, and the publication of such articles may or may not be the duty of the journalist to society. I do not attempt to decide the question. All I say is that my instructions with regard to that page are that the articles are not to be framed with any such purpose, and the excisions which I made were in strict and necessary accordance with those instructions.

In another letter the editor of the Tribune writes to Mr. Winter:

> It is my opinion that the theatrical news published on Sunday should not be condemnatory. . . . That a play is well attended, that there has, or has not, been a change in the cast, etc., etc.—these are facts which can be properly stated, whether the play is good or bad.

If we understand the English language, this is a clear statement that in the Tribune, at least in its Sunday edition, there must appear no criticism which will offend any of its theatrical advertisers. We have no wish to interfere in the private affairs of our neighbors, but this does not seem to us to be a private affair. The public has a right to know whether the theatrical criticisms which it reads are the opinions of competent and impartial critics or are dictated by the theatrical managers. There have been of late a few American plays of dramatic and literary power, and more plays which, though ephemeral and unliterary, touched pertinently public and social questions. Yet there is a general feeling that the American stage has in very recent years degenerated, and

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that the American playwright is too often, not a literary and dramatic artist, but a hack employee of the great managers. Is it any wonder that the stage is looked upon with distrust and contempt by free and enlightened people when its dominant spirits in this country are able and willing to dictate the kind of criticism that shall be published in a paper of such a distinguished literary and artistic history as the New York Tribune? The editors of some of our great metropolitan newspapers indulge occasionally in a good deal of lofty talk about the glories of "a free press" and the danger to our institutions if we make our libel laws so severe that the editors may occasionally be restrained by the courts. What kind of a free press have we when the receipts of the counting-room determine the opinions of the editorial room?

# THE MUNICIPAL PROBLEM

## SHOULD A CITY GOVERN ITSELF?

Nowhere has democracy been put to so severe a test as in the cities of America. Nowhere has democracy come so near to failure. It is true that in National matters democracy has blundered badly, as shown by the way it has allowed criminally reckless waste of natural resources. It is true also that in State matters democracy has displayed its defects, as shown in an over-production of laws and in an under-production of the law-abiding spirit. After all, however, democracy is vindicating itself in the government of the Nation and the State. It is in municipal affairs that America is most obviously inferior to Europe. If democracy fails in the government of the large cities of America, it can hardly succeed elsewhere, for the city is becoming more and more important as a factor in American life. If, on the other hand, it succeeds there, if it can manage the problems of a congested heterogeneous population, it can successfully deal with any other problem that confronts America to-day.

To an unusual degree, this year is noteworthy for the emergence of municipal issues. The voters of Boston are to choose between two forms of charter. The voters of New York, in anticipation of the Mayoralty election, are already discussing important questions of municipal administration. A committee of the New York Legislature will, during the next few months, be studying a charter that has been drawn up by a commission and proposed for New York City. The voters of Cleveland have been engaged in a bitter struggle over franchises, and the issue is not yet settled. The voters of Philadelphia are already divided into two camps and will engage in another battle, only nominally on National party lines, but really over issues created by a local political ring. The voters of Los Angeles have been in a turmoil over the doings of a corrupt administration and have found some relief. Several cities have been experimenting with the Commission form of government. So the list might be extended. In all the confusion one thing is clear—throughout the Nation the people of the cities are taking leave of their indifference to the manner in which the public affairs of their cities are administered.[1]

All municipal questions fall into two categories. In the one are questions concerning the source of authority; in the other are questions concerning the function and forms of government. One set of questions ask where a city should obtain

[1] Though there are many books on municipal government, there is no book, so far as we know, which presents the fundamental principles of municipal government so that the non-expert reader will get them clearly in mind. Practically every book on the subject is either a survey of municipal problems as they impress the student rather than the citizen (as, for instance, Rowe's "Problems of City Government"), or is an argument of a critic or advocate (as, for instance, Howe's "The City, the Hope of Democracy"). The following recently published books, however, are all useful. Together they present fairly and strongly the task that is involved in the government of cities:

The Government of American Cities, by Horace E. Deming, together with The Municipal Program of the National Municipal League. G. P. Putnam's Sons, New York.

Problems of City Government. By L. S. Rowe, Ph.D., LL.D. D. Appleton & Co., New York.

The City, the Hope of Democracy. By Frederic C. Howe, Ph.D. Charles Scribner's Sons, New York.

Chapters on Municipal Administration and Accounting. By Frederick A. Cleveland, Ph.D. Longmans, Green & Co., New York.

The British City, the Beginnings of Democracy. By Frederic C. Howe, Ph.D. Charles Scribner's Sons, New York.

The Government of European Cities. By William Bennett Munro, Ph.D., LL.B. The Macmillan Company, New York.

To these books might well be added another, which, though not dealing with the cities, presents municipal problems as they are found in small communities, namely:

Local Government by Counties, Towns, and Villages. By John A. Fairlie, Ph.D. The Century Company, New York.

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its charter; the other set of questions ask what provisions that charter should have. For example, the question has arisen, Should a city councilor be elected by wards or at large? That question manifestly falls into the second category. Before that question can be answered, however, another question must be asked, What authority ought to decide how the council is to be elected? That question belongs manifestly to the first category. Of the two, the first category is more generally ignored, but it is much the more important.

The reason why the more fundamental questions are ignored is that until recently authority over American cities has been assumed by the several State legislatures. It has been taken for granted that the legislature has a sort of parental responsibility for the character and behavior of the cities of the State. If a city becomes unmanageable, or an administrative department within a city is perverse or defective, somebody introduces a bill into the legislature to make matters right. Talk of home rule has usually been either a protest of the party in control of the city against certain measures adopted by the opposing party in control of the State, or a demand on the part of a certain element in the city that the executive officers of the State should not be too exacting in the enforcement of laws which express chiefly the public opinion of the rural districts. Almost never has the cry for home rule meant a real desire for home rule. "During the first weeks of a recent session of the Legislature in one of our Eastern States," writes Mr. Deming in his volume on "The Government of American Cities," "more than two hundred bills were introduced affecting the purely local affairs of one city." This indicates to what extent the people of that city are governed in city affairs by the State Legislature. It is impossible to hold municipal officials responsible when at any time their powers may be altered by an outside authority. The present Charter of the city of New York is a tangle of statutes, and the only relief which the people of New York City can get is by asking the Legislature graciously to bestow upon them another Charter, which it is at entire liberty to involve in another snarl.

What is needed is not relief from the consequences of irresponsible government, but the cure of irresponsible government itself. There is but one way by which city government can be made responsible to the people of the city; that is, by making the people of the city responsible for the city government. And they cannot be held responsible for their government unless they have the power to choose what sort of government they shall have. In other words, the cure for the fundamental ills of city government is a charter created by the city itself. The city of Syracuse should have the power to adopt a commission form of government, for example, while its neighbor Utica should be at liberty to maintain the traditional form with mayor and aldermen.

This would not only enable cities to try wholesome experiments, and to profit by the experience of other cities, but it would also be in accord with American principles of government. As it is the people of the United States that create and amend the Constitution of the United States, and as it is the people of the State that create and amend the constitution of the State, so it is the people of the city that should create and have the power to amend the charter, that is, the constitution of the city. Of course, as the State constitution is subordinate to the Federal Constitution, so the city constitution should be subordinate to the State constitution. To what extent the city constitution should be also subordinate to the general laws of the State is a question that cannot here be discussed in detail; but it ought, in any case, to be guarded by the State constitution from legislative interference with administrative methods and other purely local matters. In Europe the safeguard from legislative interference is the customary self-denial of legislative bodies regarding municipal affairs; in America the safeguard is naturally a constitutional provision. The American method is more likely to be effective in America. Let the city, then, by means preferably of a constitutional provision, be empowered to make its own charter for its own government over its own affairs.

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## THE RICHEST OFFERING

President King, of Oberlin College, belongs in the small group of men who interpret the best thought concerning the deeper interests of life with suggestions of practical illustration. Himself a student of philosophy and a psychologist, with the instincts, training, and knowledge of a scholar, he has responded in several volumes to the strong, unexpressed appeal of an army of men and women who have neither the time nor the training to familiarize themselves with the problems of religion and the practical life, and who are eager to know the best that has been said and thought in these fields. In his "Seeming Unreality of the Spiritual Life," Dr. King showed conclusively how baseless many supposed objections to religion are; how shallow and irrational many of the intellectual difficulties in the way of faith appear when submitted to keen analysis. His latest book, "The Laws of Friendship, Human and Divine" (Macmillan), is a fine example of the interpretation of the highest relations and duties in life by a study of the divine under the form of relations and duties; the translation of a great and mystical language into a form of vernacular speech. Dr. King brings out beautifully the parallelism between the friendship between man and man, and the friendship between man and God; and in a striking way makes evident the richness of the spiritual life, its perfect sanity, its comprehensiveness as the normal expression, not of a single side of experience or of the action of a single set of faculties, but of the entire life lifted to the highest level. There are many people who still think of religion as a distinct interest in life, separate, apart, and, in a sense, removed from all other interests; and of religious experience as being an air-tight compartment of its own, and of religion itself as a single adjustment between man and God. Dr. King shows that religion is one all-embracing experience; that the religious attitude of a man is the attitude of his whole life, and that fullness of the religious life involves the harmonious and perfect expression of body, soul, and mind; of every emotion, talent, passion, and possibility.

This conception strikes at the roots of all partial, divisive, and shallow conceptions of religion, gives it the central place among human interests, and allies it at once with the largest culture, with art and beauty, and the entire creative life as well as with ethical expression and distinctly spiritual experience. A quotation from Lotze suggests that the offering which a man makes of his life to his Heavenly Father involves the fullest development of that life; and that the man who brings a bare acquiescence to the Divine law, a naked conformity with the Divine will, makes a poor gift compared with the man who brings a fully developed human character, a rounded and harmonious human nature, a life of manifold interests and activities:

"One part of our conscience, that which speaks of our reciprocal duties, is soon satisfied, and this the more easily in proportion as the claims on life and enjoyment of all concerned are the less. But that other part of our conscience which enjoins upon us to make very large claims upon existence, can only raise its voice in proportion as insight into the destiny of a man and his place in nature increases. This nobler morality is never attained without the most active co-operation of the intellect, indeed never wholly without the co-operation of scientific reflection. Yet indeed never by these alone; the experience of life is indispensable."

## VAN AND ARMY

Every sociologist, amateur and otherwise, delights to criticise the Church for its backward attitude toward sociological movements. Whether it be Trinity and the tenements, or child labor and the mill-owning church-member, or the unchurched workingman, or any other modern instance, the indictment is invariably the same. The Christian Church is charged with becoming the salt that has lost its savor, with being the leaven that has ceased to fulfill its mission of social regeneration. The criticism is made so continually that many sincere Christians become discouraged by it, and begin to apologize at a moment's notice because their church is not running a kindergarten

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in the basement and a hospital on the roof, and giving its moneyed members notice to quit.

Nevertheless, the criticism is neither fair nor sound. Any one who knows any branch of the Christian Church well knows that it is not, and never can be, a compact, well drilled, disciplined body. When it moves forward, its march is like that of the children of Israel, confused, wavering, and halting. It learns how to march by marching as best it can. Yet nothing is more certain than its slow, hesitating advance; and, once advanced, it intrenches itself more strongly in its positions than any other force on earth.

Moreover, it is the van of the Christian Church which helps to lead every sociological movement to-day. More than three-fourths of all the social workers in America at this moment are members of Christian churches. The ethical societies, the atheistic Socialists, the lapsed church-members, are not one-fourth of the whole, by the latest statistical account. Take away the men and women whom the Church has set aflame with her ideals of brotherhood and sacrifice, and every charitable work in America would be crippled to-morrow. In any small town where church affiliations are well known there may be a score of "undenominational" charitable boards, but almost every member on each board is also a prominent church-member. The van of the Church is pushing ahead eagerly toward industrial arbitration, municipal reform, temperance legislation, improved housing for the poor, the protection of women and children industrially, old age pensions, and every other reform that modern America is considering. It is an undenominational van, shoulder to shoulder, representing no one church, appealing to no ecclesiastical authority. That is why its presence is taken for granted by the public and forgotten by the critic. But it spoils his argument the moment one comes to think about it.

Then the great power that helps ahead all reforms—the power of money given to help others and advance the coming day—comes, more than four-fifths of it, from church people, not given through their churches, but as individuals. The Church trains givers, it trains them to rejoice in giving. Take away the gifts of Christian men and women towards the needs of others, and hospital and kindergarten, settlement and university, would collapse into wreck. There are atheistic givers; but how many? Not enough, surely, to prop up the argument that the Church supports missions instead of standing behind those working for brotherhood and justice at home.

The van shows which way the Church is going, and that way is always forward. When the main body catches up, the thing is done, and stays done. The American Church was a long while coming to the van in slavery days, but does any one believe that the Church nowadays could be persuaded back to a hesitating attitude? Only last year the Federal Council of the Churches, meeting in force in one of our great cities, took up the sociological questions of the hour, and adopted recommendations that mean industrial transformation. The van has moved, the army is moving now in this direction. One great Church sends its ministers in each city as delegates to the labor unions, and receives labor delegates at its ministers' meetings; another admits no minister that is not a total abstainer. And these are but signs of the forward movement in temperance and industrial directions. Let the critics argue and complain; those who look toward the future must still look to the Church, to its eager scouts in the van, its slow, innumerable multitude closing up in the rear.

## THE SPECTATOR

The Spectator has more than once wondered precisely what characteristics make a scene picturesque, quaint, or archaic—in a word, artistic. At times he is inclined to believe that the whole matter is one of psychology. At all events, he has often had the experience of finding the same scene, as, for example, the view from a given window, at one time full of beauty, and at another repulsive in its prosaic hardness and its complete absence of food for the imagination. Again, upon seeing an artist's rendering of so commonplace a scene as a city street, and in observing how a distant point of view, with its power of diminishing all objects to a miniature prettiness, can make even the

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dullest scene assume a dreamlike quality, he has wondered whether mere distance or mere scale will not always lend enchantment to the view.

But neither of these solutions accounts for all the cases wherein imagination can make the commonplace beautiful, or the eye undulled by custom may find unexpected beauty. Leaving out only those objects which are intrinsically repulsive, the Spectator would not deny the power of a Cinderella-transformation to any scene the most prosaic. He has seen a butcher-boy upon his rounds in a suburban town suddenly transformed into a picture that in tone and color and spirit would bear comparison with that of a mediæval knight riding forth to a tourney brave in heraldic blazonings and gay in trappings. He has seen in nothing more remarkable than the passing of a fire-engine at full speed quite as much romance and more of poetry than inhered in the flying chariot circling the bounds of a Roman arena.

As for such simpler scenes as those Millet has painted for us, they are the commonplace of the Spectator's every outing. The Italian woman, decked gallantly in a bandanna, elsewhere vulgar, has become the embodiment of the quality of beauty belonging to the Bride of the Seas. The blowing of the five o'clock whistle has again and again set free for him whole swarms of laborers, each of whom might have walked directly out of a Barbizon canvas. Every group of children playing by the roadside has been of the same æsthetic worth as an Édouard Frère, well worth the extravagance of a merchant prince.

Yet the Spectator more than half doubts whether all these artistic treasures did not exist largely because of the receptive state of his own eye and brain. For, at another time and season, the same figures, groupings, and kaleidoscopic changes have seemed, if noted at all, merely the stale, flat, and unprofitable surroundings of the most commonplace of days. The Spectator wonders whether artists, of whom he has the good fortune to know many, are but men who maintain permanently the receptive and appreciative state of mind that comes to the rest of us only now and again. Yet it must be admitted that in the Spectator's experience the artist craft are for the most part a most unimpressionable race. In fact, he has been led to conclude at times that the essential part of an artist's make-up is, rather, the practical ability to embody dreams than a peculiar readiness to conceive them.

One day, while awaiting a suburban train, the Spectator happened to see not far away upon the platform of a country station an artist of world-wide fame, and one especially celebrated for his rendition of the inner nature of childhood. Within a few feet of the waiting artist were two children who might well have been sought out as models. And then the Spectator said to himself that if the artist should catch sight of the group and ignore it he might prove himself to be unworthy of his calling. On the other hand, if the artist should find and study the unconscious group, the Spectator would feel convinced that this master's studies of childhood were inspired by a true love for his work rather than by the demands or chances of the market. Luckily, the question was soon decided. The artist's eye caught sight of the little group, and at once he approached, stealing upon the playing children as a mouser upon mice. He seemed to fear lest a careless scrape of the foot might bring consciousness to the little players, and his satisfaction when he had succeeded in securing a proper coign of vantage was evident. Then, during all the minutes that preceded the coming of the train, the artist remained absorbed and intent upon nothing but the trivial game in which the unconscious children were lost. Thereafter the Spectator felt convinced that it was no commercial lure which had led Boutet de Monvel to his success in rendering to the life the doings of the little ones.

A well-known story that is told of himself by Philip Gilbert Hamerton relates how he was in despair of finding picturesque subjects around the house he occupied one summer, and discouraged a brother artist from visiting him in search

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of material. The other, however, preferred to judge for himself, and during his brief stay arose almost with the sun each morning in order to take advantage of the wealth of artistic material presenting itself on every side. And, guided by the other's eyes, Hamerton also confessed that there was no barrenness in the land.

There is a solution for the puzzle suggested by the contents of artists' sketch-books; and this solution is borne out by a dictum of Whistler's. If we study the bits chosen by the artist's pencil, we shall find that their beauty depends largely upon their being circumscribed, and this for the sake of emphasis. The artist's sketches differ most essentially from photographs in their non-inclusion. If the subject be a rustic gate, the artistic eye will resolutely ignore all that would decentralize. If it be some patriarch of the neighborhood, the artist's pencil will catch only what is characteristic, ignoring more than it reproduces. The Spectator remembers, though he scorns to quote exactly, a saying of Whistler's to the effect that the secret of artistic work consists in beginning at once with the point of interest, and abandoning work the moment it becomes burdensome or uninteresting.

If we may, from the contents of the books and the saying of the artist, derive an explanation for the picturesque, it may be suggested to us that the secret is to be found in the state of mind that emphasizes; and that a scene will be at one moment picturesque and at another prosaic, according to whether the mind of the observer attaches itself with passion and fervor to certain portions of the scene, or, on the other hand, views the whole with equal indifference, and thereby finds it prosaic. Every artist must have had the experience of choosing as a subject for his pencil a view only half satisfying at best, and then of finding his artistic pleasure and satisfaction increase with every moment of his work upon it. The Spectator has often seen his own artistic friends go through this experience, and has noted with hidden amusement how the lukewarmness of the weighing mind gives way to the heat of artistic fervor when once work has compelled that emphasizing which makes the picturesque.

The Spectator fears to accept his own theory, for it seems to involve consequences he dreads. He would not like to see all picturesqueness resolve into a state of mind. And yet there are analogues in language that make the theory probable. The Spectator heard, not long ago, of a Spanish gentleman who politely disclaimed for his own language any monopoly of musical words, saying, "What word in Spanish is more musical than your own term '*cellar door*'?" And, indeed, if, instead of being a term suggestive of ashes and dilapidation, the same sounds, *Celadore*, were, let us say, the name of a beautiful heroine in a play of Shakespeare's, we might readily understand how the ear might find them musical.

Fortunately, the Spectator may take his impressions as they come to him. He is not bound to admit that the four-squared, white-bordered, green-blinded house in New England may be picturesque to the lover whose mistress dwells therein. There is certainly some æsthetic lack in the lines of a telegraph pole, though as a refuge from an angry bull even that might appear a beautiful object. The Spectator is sure that there is a line to be drawn between the beautiful and the ugly, the homely and the picturesque; but as he takes his way along the streets of a city and wanders in the highways and byways, he finds that objects the most repellent have their moments of beauty, and objects the most artistic their times of losing charm.

In seeking the origin of these rambling reflections the Spectator reluctantly confesses that their roots lie planted in a peach-basket hat. Gazing upon this, the trembling Spectator asked himself whether it were hideous or beautiful, and began the study of the genus in varying species, only to confess, as he has done at length, his utter æsthetic bewilderment amid the fascinating maids who peered from some, and the by no means charming figures that stalked about half extinguished under others.

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# THE STORY OF THE NEGRO

## BY BOOKER T. WASHINGTON

## THE AFRICAN AT HOME

In the series of six articles of which the first is here published, and in other chapters which will eventually appear with them in book form, Mr. Washington proposes to tell the story of his race—not in a close order of historical sequence, nor in a scientific way, but from the point of view of a man who has known slavery as well as freedom, and whose wide knowledge of his own people has given him unique opportunities for understanding the feelings and forces which have moved and are moving the more or less inarticulate masses of that race. While the early history and traditions of the Negro have been studied with care, even this part of the narrative is related with frequent references to living persons and contemporary events. A considerable part of the story will include Mr. Washington's own observations and personal reminiscences and his interpretations of the facts and incidents related. We need not point out that, for many years, Mr. Washington has been in a peculiar sense the spokesman and exponent of his race, and that he knows the motives, aspirations, and tendencies of his people thoroughly and sympathetically.—THE EDITORS.

SOME time during the latter part of 1899, or the early part of 1900, I received through the German Embassy, in Washington, a letter saying that the German Colonial Society wanted a number of students from Tuskegee to go out to German West Africa to teach the natives how to produce cotton by American methods.

While I had been a student at Hampton Institute, Virginia, it was one of my ambitions, as it has been the ambition of a great many other Negro students before and since, to go out some day to Africa as a missionary. I believed that I had got hold at Hampton of a kind of knowledge that would be peculiarly helpful to the native Africans, and I felt that my interest in the people out there, vague and indefinite as it was, would in some way or other help and inspire me in the task of lifting them to a higher plane of civilization.

After I went to Tuskegee I gave up my ambition of going to Africa. I had not been long there, however, before I was convinced that I could, perhaps, be of larger usefulness through the work I was able to do in this country, by fitting for the same service I wanted to perform Africans who came as students to America, and by sending from Tuskegee men and women trained in our methods as teachers and workers among the native peoples. The request I received through the German Embassy was therefore particularly welcome to me, for it gave me an opportunity to realize, in a direct way, the ambition I had never wholly lost sight of.

A group of our best students was selected for this African mission. They went out to Togoland, West Africa, and began to establish stations in different points in that colony, and then started in to grow cotton, using the native labor as far as they were able, but necessarily, at first, doing a large part of the work themselves.

They met all sorts of difficulties. They found the American cotton was not suited to African soil, and were compelled to cross it with native varieties in order to produce a hybrid type that possessed the valuable qualities of both. They had considerable difficulty at first with the native laborers. I remember that John Robinson, one of the party who remained to carry out the work after the others had returned home, told me of an incident which made me see in a way in which I had not been able to see before that the education of the native African in the white man's civilization must begin much further back and



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with much simpler matters than most of us are likely to imagine.

Among the other things this party had taken out to Africa was a wagon which had been manufactured by the students at Tuskegee. While this wagon was being unloaded and put together, the native porters looked on with interest, never having seen anything that went on wheels before. After the wagon had been loaded ready to start, the attention of members of the party was turned for a time in another direction. When they came back to the wagon, they were greatly surprised to see that the natives had unloaded and taken it apart, and were busily engaged in fastening its wheels and other parts on their heads, preparatory to carrying them, along with the other goods, to their destination in the interior. Mr. Robinson explained to them, through an interpreter, the use of the wagon, and tried to show them the advantage of it. They were interested in seeing this curious machine of the white man work, but they were quite positive in their conviction that the good old-fashioned way of carrying everything on their heads was the better. Now that roads have been opened up and the natives have actually seen a wagon worked, Mr. Robinson tells me they take it as a hardship if they are asked to carry anything.

During the time this experiment in educating the native African was going on I followed its progress, through the accounts I received from students on the ground and from the reports of the German Colonial Society, with close attention and intense interest. It was the nearest I had come, up to that time, to anything like a practical and intimate acquaintance with the African at home.

Among the first things the Tuskegee students did in Africa was to build for themselves comfortable houses, to supply them with well-made but simple furniture, to put in these houses not only the necessities, but some of the comforts of life. I was interested to note that within a few months the natives, and especially the women, had the notion that they wanted the same kind of houses and some of the same kind of furniture. The women naturally made their wants known to the men, and before these students had been in Africa half a dozen years the natives in their vicinity had reached the point where, with the training they had received and with the desire they had gained for better homes to live in, better tools to work with, and for all the other advantages which the black man in America seemed to possess over the black man in Africa, they were performing about as satisfactory service as the same class of human beings would have performed in any other part of the world.

Native Africans have been sent from Africa to Tuskegee. Our Tuskegee students have returned from time to time and made their reports of successes. Thus in a very vital and practical manner has our institution become connected with the progress and civilization of our brethren in the darker continent.

Some time ago, in looking through the pages of some magazine or book of science, I ran across a statement that, when men first began to study the stars systematically and with telescopes, they discovered a certain class of errors in their calculations which were due to the personality of the observers. One man's brain, acting quicker, would record the stars as moving more rapidly, another would record them as moving more slowly, than their actual movements. It became necessary, therefore, in order to make the calculations correct, to study and take account of these personal aberrations.

It has occurred to me in the course of my reading about the African peoples that it would contribute much to the accuracy of our knowledge if some study were made of the sort of errors that creep into our observations of human beings. Important as it is that we should have a correct knowledge of the stars, it is more important that we should have an accurate knowledge of men. For instance, I have noticed that a man born and reared in the Southern States invariably looks upon the Negro with different eyes than the man born and reared in the Northern States. In their reports and interpretations of the simplest facts they are often widely divergent in their views. Even when they agree with each other about the Negro, for instance, it has often seemed to me that their agreement was due to a misunderstanding.

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Frequently amusing situations occur in the discussion of the Negro. Many of these have occurred in my presence. It seldom occurs, for instance, when I am traveling on a train, that the discussion does not turn on the question as to what is the physical, moral, and mental effect on the individual when he is of mixed blood. One man will argue very seriously that there should be no mixture of blood, for the reason that he is quite sure that wherever there is a mixture it results in a weakened individual, bodily, mentally, morally. Within ten or fifteen minutes another man will begin, in the absence of the first, to discuss the same subject, and will, in an equally serious and positive manner, state that wherever in all history the Negro has been able to accomplish anything of value to the world, it has been because he had some tincture of white blood in his veins.

During these discussions I am sometimes reminded of an incident that occurred during my early boyhood, which, because it illustrates a phase in the development of the Negro in America, I may be permitted to mention here. Very soon after the days of slavery, and even before the public school system had been organized, there arose in the community a discussion among our people as to whether the world was round or flat. It lasted for several days, and divided the community into two pretty stubborn factions. During the discussion a colored man came along, a school-teacher, who had very little actual learning, and made application to open a school. The question as to whether the world was flat or round was submitted to him, or rather he was asked how he would treat the question in the school-room, and he replied that he was prepared to teach either "flat" or "round," just as the individual family requested.

The continual discussion of the Negro often reminds me, as I have stated, of this story. The Negro question, like the Negro himself, seems able to accommodate itself to almost any and every shade of opinion. That explains how two men with diametrically opposite views sometimes come to an agreement about the Negro; one thinks he should be flat and not round, the other thinks he should be round and not flat; but both agree that there is something wrong with him.

If it is difficult for people of the same race to understand one another when they are talking about things in regard to which their experience has been different, it is still more difficult for one race to pass judgment upon another, particularly when these races differ so widely from one another as the white man and the Negro. Dr. Franz Boas has called attention to this difficulty in a paper read before the American Association for the Advancement of Science. "As the white race is the civilized race," he says, "every deviation from the white type is considered as the characteristic feature of a lower type; . . . the greater the difference between the intellectual, emotional, and moral processes and those found in our civilization, the harsher the judgment of the people." [1]

Under these circumstances, it is natural enough that the black man, who is furthest removed physically from the white man, should suffer more than others from the sort of prejudice Professor Boas describes. With the possible exception of the Jew, no race has ever been subjected to criticisms so searching and candid, to state it mildly, as the Negro. And yet I have found that those who have known and understood the Negro best have usually been kindest in their judgment of him and most hopeful of his future.

For instance, the late Miss Kingsley, an Englishwoman who seems to have entered deeper into the mind of the West African than most others, says of the West Coast Negro:

> The true Negro is, I believe, by far the better man than the Asiatic; he is physically superior, and he is more like an Englishman than the Asiatic; he is a logical, practical man, with feelings that are a credit to him, and are particularly strong in the direction of property. He has a way of thinking he has rights whether he likes to use them or no, and he will fight for them when he is driven to it. Fight you for a religious idea the African will not; he is not the stuff you make martyrs out of, nor does he desire to shake off the shackles of the flesh and swoon into Nirvana. . . . His make of mind is exceedingly like the make of mind of thousands of Englishmen of the stand-no-nonsense, Englishman's-house-is-his-castle type. Yet, withal, a law-abiding man, loving a live lord, holding loudly that women should be kept in

[1] "Proceedings of the American Association for the Advancement of Science," Vol. XLIII, 1894.

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their place, yet often grievously henpecked by his wives, and little better than a slave to his mother, whom he loves with the love he gives to none other.[1]

Concerning the affection which the African has for his mother, Miss Kingsley quotes the Rev. John Wilson.

Mr. Wilson was born and educated in South Carolina. In 1834 he went to Africa as a missionary, and remained there for eighteen years, in close contact with the civilization of the forefathers of the present American Negroes. He was among the first missionaries to Africa. He remained in the active service of the Southern Presbyterian Church until his death, in 1886. While in Africa he studied the languages and reduced the native tongue of some of the tribes to writing. He says:

> Whatever other estimate we may form of the African, we may not doubt his love for his mother. Her name, whether dead or alive, is always on his lips and in his heart. She is the first thing he thinks of when awakening from his slumbers and the last thing he remembers when closing his eyes in sleep; to her he confides secrets which he would reveal to no other human being on the face of the earth. He cares for no one else in time of sickness; she alone must prepare his food, administer his medicine, perform his ablutions, and spread his mat for him. He flies to her in the hour of his distress, for he well knows if all the rest of the world turn against him, she will be steadfast in her love, whether he be right or wrong.
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> If there be any cause which justifies a man using violence towards one of his fellow-men, it would be to resent an insult offered to his mother. More fights are occasioned among boys by hearing something said in disparagement of their mothers than all other causes put together. It is a common saying among them, if a man's mother and his wife are both on the point of being drowned and he can save only one of them, he must save his mother, for the avowed reason if the wife is lost, he may marry another, but he will never find a second mother.[2]

Mr. Wilson points out that the Africans of the Grain Coast have long since risen above the hunting life; they have fixed habitations, cultivate the soil for means of subsistence, have herds of domestic animals, construct for themselves houses which are sufficient to protect them alike from the scorching heat of the sun and the chilly damps of the night; they show a turn for the mechanical arts, and in the fabrication of implements of warfare and articles of ornament they display surprising skill.

"As we see them in their native country," he continues, "they show none of that improvidence or want of foresight for which they have almost become proverbial in this country, which shows that circumstances have made them what they are in this respect. They plant their crops with particular reference to the seasons of the year, and they store away provisions for their future wants with as much regularity as any people in the world, so that times of scarcity and want are less frequent among them than among others who pretend to a much higher degree of civilization."

Referring to the farms of the Kru people, the tribes from which the seamen of the West Coast are drawn, Mr. Wilson says:

> The natives of the Kru country cultivate the soil to some considerable extent. Their farms are generally two or three miles distant from the villages, and are made at this distance to keep them out of the reach of their cattle. Nearer to the villages they have inclosed gardens in which they raise small quantities of plantains, corn, bananas, peas, beans, and a few other vegetables.

Of the mechanical skill of the neighboring Ashanti people, whose territory is in the English Gold Coast colony, Mr. Wilson tells us that "they manufacture gold ornaments of various kinds, and many of them of much real taste. They fabricate swords, agricultural implements, wooden stools, and cotton cloths of beautiful figures and very substantial texture."[1]

From time to time, as Tuskegee graduates have returned from the various stations in Africa in which they have been at work, they have brought back with them specimens of native workmanship in iron, wood, and leather. I have frequently been impressed with the beauty of some of the designs that native craftsmen have worked out upon their spears and in their homespun cotton cloth. The leather tanned by some of these native tanners is often surprisingly beautiful in color, design, and finish. Some of the specimens of the native handicrafts have been placed on exhibition in the museum at Tuskegee, and in one or two cases we have been able

[1] "West African Studies," p. 373.
[2] "Western Africa," pp. 116, 117.

[1] "Western Africa," p. 187.

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to reproduce in our classes in basketry the shapes and designs of some of these native articles.

"Nothing, perhaps," says Professor Franz Boas, "is more encouraging than a glimpse of the artistic industries of the native African. A walk through the African museums of Paris and London and Berlin is a revelation. I wish you could see the scepters of African kings, carved of hardwood and representing artistic form; or the dainty basketry made by the people of the Congo River and of the region of the Great Lakes of the Nile, or the grass mats of their beautiful patterns.

"Even more worthy of our admiration," he continues, "is the work of the blacksmith who manufactures symmetrical lance-heads almost a yard long, or axes inlaid with copper and decorated with filigree. Let me also mention in passing the bronze castings of Benin and the West Coast of Africa, which, although perhaps due to Portuguese influences, have so far excelled in technique any European work that they are even now almost inimitable." [1]

The blacksmith seems to occupy a very important place in the social life of Africa. Travelers have found these smiths at work in the most remote and inaccessible parts of the continent, where they may be seen collecting the native iron and copper ores, smelting and reducing them, and then working them in their primitive forges into hoes, knives, spear and arrow heads, battle-axes, wood-working tools, rings, and hatchets.

Just as everywhere in the Southern States to-day, especially in the country districts, at the crossroads or near the country store, one finds the Negro blacksmith, so in some of the remote regions in Africa every village has, according to its size, from one to three blacksmiths. Each smith has an apprentice, and his art is a craft secret most zealously guarded.

Samuel P. Verner, a Southern white man and missionary of the Southern Presbyterian Church, says in his book "Pioneering in Central Africa" of these blacksmiths:

> The proficiency of some of these men is astonishing. I frequently have my work done by them, and their skill amazes me. They have the art of tempering copper as well as of making soft steel. Some of the objects of their craft which I placed in the National Museum at Washington are revelations to the uninitiated in their remarkable complexity and variety.

Mr. Verner's mission station was in the Congo Free State, on the upper courses of the Kasai, in the heart of savage Africa, where the people have never been touched by the influences of either the European or Mohammedan civilizations. Speaking of the carving and wood-working of some of these tribes, Mr. Verner says:

> Some of these Africans are wonderfully adept. They can produce a geometrical figure whose perfection is amazing. Their tools are of the simplest, yet they can carve figures of men and animals, pipes, bowls, cups, platters, tables, and fantastic images. I saw a chair carved out of a solid block of ebony. Their work in ivory is also rare and valuable, and I believe their talent in those lines ought to be developed.

Throughout West Africa, wherever the European has not established his trading factory, the native market is an institution which is a constant source of surprise to travelers. These markets are the native clearing-houses for the produce of the soil and the fabricated articles of the land. They are generally the center of the trading operations of a district ranging from ten to thirty miles. Here will be seen vegetables and fruit, poultry, eggs, live pigs, goats, salt of their manufacture, pottery of their own make, strips of cloth, grass-woven mats, baskets, and specimens of embroidery and art work, besides numberless other articles of various sorts and kinds which are essential to African comfort and well-being. From the small group of native merchants who travel with their wares within a radius of thirty or fifty miles, to the large caravans of the Hausa traders who cross the Desert of Sahara, and at times reach the eastern and western confines of the continent, everywhere in Africa the black man is a trader.

Among the more primitive tribes the village markets are confined to two or three hundred buyers or sellers, but in the greater markets, like those of Kano and Upper Nigeria, twenty or thirty thousand traders will be gathered together at certain seasons of the year. It is an inter-

[1] Atlanta University Leaflet No. 19.

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esting fact, as indicating the African's interest in trade, that in many tribes the market-place is considered sacred ground, and, in order that trade may be carried on there without interruption, no strife is permitted within its precincts.

Professor Boas, writing in 1904, said:

> The Negro all over the African continent is either a tiller of the soil or the owner of large herds; only the Bushmen and a few of the dwarf tribes of Central Africa are hunters. Owing to the high development of agriculture, the density of population of Africa is much greater than that of primitive America, and consequently the economic conditions of life are more stable.
>
> It may be safely said that the primitive Negro community, with its fields that are tilled with iron and wooden implements, with its domestic animals, with its smithies, with its expert wood-carvers, is a model of thrift and industry, and compares favorably with the conditions of life among our own ancestors.[1]

It is just as true in America as it is in Africa that those who know the Negro intimately and best have been, as a rule, kindest and most hopeful in their judgments of him. This may seem strange to those who get their notion of the Southern white man's opinion of the Negro from what they see in the press and hear from the platform, during the heat of a political campaign, or from the utterances of men who, for one reason or another, have allowed themselves to become embittered. Southern opinion of the Negro, particularly as it finds expression in the press and on the platform, is largely controversial. It has been influenced by the fact that for nearly a hundred years the Negro has been the football in a bitter political contest, and there are a good many Southern politicians who have acquired the habit of berating him. The Negro in the South has had very little part in this controversy, either before or since the war, but he has had a chance to hear it all, and it has often seemed to me, if, after all that has taken place, the Negro is still able to discuss his situation calmly, the white man should be able to do so also. But that is another matter.

Nineteen times out of twenty, I suppose, a stranger coming South who inquires concerning the Negro from people he meets on the train or on the highways will get from these men pretty nearly the same opinion he has read in the newspapers or heard in political speeches. These criticisms of the Negro have been repeated so often that people have come to accept and repeat them again without reflection. The thing that shows this to be true is that the very men who denounced all Negroes will very likely before the conversation is ended tell of one, and perhaps half a dozen, individual Negroes in whom they have the greatest confidence.

A Southern white man may tell you, with the utmost positiveness, that he never knew a single Negro who would not steal —except one. Every white man knows one Negro who is all right—a model of honesty, industry, and thrift—and, if he tries to remember, he will think of other Negroes in whom he has the greatest confidence and for whom he has a very genuine respect. Considering that there are a good many more white people in the South than there are Negroes, it seems to follow, logically, that, in spite of what one hears about the Negro in general, there are a good many individual Negroes who are pretty well thought of by their white neighbors.

It is well to take into consideration, also, that when Southern people express their confidence and their respect for an individual black man, they are speaking of one whom they know; on the contrary, when they denounce in general terms the weakness and the failure of the Negro race, they have in mind a large number of whom they know a great deal less.

I do not mean to suggest that there is no justification for the criticism of the Negro that one often hears in the South. I have never thought or said that the Negro in America was all that he should be. It does seem to me, however, that the Negro in the United States has done, on the whole, as well as he was able, and as well as, under all the circumstances, could be reasonably expected.

It was not unusual, particularly in the early part of the last century, to find among the slaves men who could read and write Arabic and were learned in the lore of the Koran. W. B. Hodgson, a

[1] Ethical Record, March, 1904.

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Southern slaveholder, published in 1859 a paper in which he gave an account of a Negro slave who had translated the Gospel of John into Negro dialect, using "the letters of the Koran, the book of his first religious instruction, in transcribing the Gospel, the book of his second instruction and conversion, into the adopted dialect of his land of captivity." Most of the others came from what were known as the pagan tribes of the coast. In spite of the fact that so large a proportion of the slaves came from these interior tribes, it was not until Mungo Park made his famous first journey to the interior of the Sudan in 1795 that the Western world knew anything definite about that region. The eminent German traveler and scholar Dr. Henry Barth first reached the famous commercial city of Kano in 1850, and until 1900 it was said not more than five Europeans had ever visited that city. The accounts that travelers give of the region and the people presents a picture of African life so different from that of the coast cities that I am tempted to quote at some length from these descriptions.

Several peoples, of strikingly different characteristics, contributed to form the several loosely connected states which now form the British Colony of Northern Nigeria, of which Kano is the principal city. The most important and interesting of these are the Hausas and the Fulahs, or Fellani, as they are sometimes called. The Fulahs are noted for their military spirit; the Hausas for their commercial enterprise. One has a light complexion, and the other is dark.

The Fulahs are an equestrian people, with a cavalry armed with lances and swords. They are zealous Mohammedans, with a knowledge of how to "divide and govern." Their independent character is described by the proverbial saying that "a Fulah man slave will escape or kill his master, and that a Fulah girl slave will rule the harem or die." The Hausas are superior to the Fulahs in the arts of peace. They are possessed of unusual industry, judgment, and intelligence, and have a considerable degree of literary taste. The Hausas carry on the internal trade of the North and Central Sudan. They are well clothed and have many well-built cities with populations sometimes of from twenty to sixty thousand. Barth, in describing Kano, which is, perhaps, to West Africa what Chicago is to the United States, tells us that he mounted on horseback, "rode for several hours round all the inhabited quarters, enjoying at his leisure from the saddle the manifold scenes of public and private life, of comfort and happiness, of luxury and misery, of industry and indolence, which were exhibited in the streets, the market-places, and in the interior of the courtyards." Here he saw "a row of shops filled with articles of native and foreign produce, with buyers and sellers in every variety of figure, complexion, and dress." Now an "open terrace of clay with a number of dye-pots and people busily employed in various processes of their hand-craft; here a man stirring the juice and mixing with indigo some coloring wood in order to give it the desired tint, there another drawing a shirt from the dye-pot, there two men beating a well-dyed shirt;" farther on, "a blacksmith busy with his tools in making a dagger, a spear, or the more useful ornaments of husbandry;" and, in another place, "men and women hanging up their cotton thread for weaving."

The market of Kano, said to be the largest in Africa, is celebrated for its cotton cloth and leather goods. Traditions of Kano go back over a thousand years. It is surrounded by walls of sun-dried clay from twenty to thirty feet high and fifteen miles in circumference.

The greatest chieftain that ever ruled in West Africa, Mohammed Askia, lived in Kano. He became ruler in 1492 and held sway over a region probably as large as the German Empire. Barth tells us that Mohammed Askia was an example of the highest degree to which Negroes have attained in the way of political administration and control. His dynasty, which was entirely of native descent, is the more remarkable if we consider that this Negro king was held in the highest esteem and veneration by the most learned and rigid Mohammedans. Not only did he consolidate and even extend his empire, but he went in 1495 on a pilgrimage to Mecca accompanied by 1,500 armed men, 1,000 on foot and 500 on horseback, and founded there a charitable institution.

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He extended his conquests far and wide from what is now the center of Nigeria, westward almost to the borders of the Atlantic Ocean and northward to the south of Morocco. Askia governed the subjected tribes with justice and equity. Everywhere within the borders of his extensive dominions his rule spread well-being and comfort.[1]

The career of Mohammed Askia is possibly the best example of the influence of Mohammedanism on that portion of Africa from which our American slaves were taken.

# MENTAL HEALING OF TO-DAY[1]

## BY H. ADDINGTON BRUCE

IT will be remembered that in reviewing the early history of psychotherapy, or mental healing, stress was laid on the remarkable diversity of opinion entertained by its practitioners with regard to the agency by which its cures were effected. While a few, like Faria and Bertrand, Braid and Liébeault, soberly sought to ascertain the laws governing its operation, the great majority indulged in all sorts of fantastic hypotheses, from the "magnetic fluid" of Mesmer to the "think yourself well and you will be well" of the clock-maker Quimby. This crude theorizing has left its imprint on the mental healing of to-day, and its consequences are particularly noticeable in the two great movements which, under the names of Christian Science and the New Thought, have been until quite recently America's chief contributions to the development of psychotherapy.

Both of these movements, as was said in the previous article, are derivatives of the peculiar doctrines taught by Phineas Parkhurst Quimby. Mrs. Eddy, the founder of Christian Science, had been a patient of Quimby's, and had been cured by him of a malady of years' standing. Profoundly grateful, and readily acquiescing in his belief that he had made a discovery of the greatest significance to humanity, she joyfully accepted him as the prophet of a new dispensation, and with almost fanatical zeal set herself to study the "Truth" as this prophet had propounded it.

Little by little—but just at what time it is impossible to say, so shrouded in doubt and controversy is this phase of her career—she began to question the correctness of Quimby's explanation of the cures he worked. He was right, she felt, in teaching that disease was due to wrong thinking and could be overcome by getting the mind thinking right. But in her opinion it could be so overcome only because it actually was non-existent, the mind falsely imagining that the body was diseased. Thus, while Quimby had always conceded the reality of disease, although insisting on its mental origin, his disciple boldly affirmed its unreality. More than this, continuing her "investigations," she ultimately was led to deny the reality, not only of disease, but also of suffering, sin, and evil, and even of all things material; and took her stand squarely on as ultra-idealistic a philosophy as the mind of man has been invited to grapple with.

Its complete formulation was the work of years, and, we may well imagine, was attended by much brain-racking effort to meet the objections of worldly common sense. This is not the place to examine it in detail or to point out its many logical inconsistencies. What is important to note is the fact that Mrs. Eddy, after

[1] See also Mr. Bruce's article on "The Origin and Evolution of Mental Healing," in The Outlook for August 28.—THE EDITORS.

[1] "Discoveries in North and Central Africa," by Henry Barth. See also "A Tropical Dependency: An Outline of the Ancient History of the Western Sudan, with an Account of the Modern Settlement of Northern Virginia," by Flora L. Shaw (Lady Lugard).

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testing with some success her own powers as a healer, became convinced that any one sincerely and fully accepting her revised version of the Quimbyian gospel would thereby free himself from disease, and might confidently undertake the treatment of others; and she accordingly resolved to devote the remainder of her life to the propagation of her views. The result was the founding of a new religion.

Putting aside for a moment all considerations of its spiritual and therapeutic value—for Christian Science is essentially a religion of healing—it is impossible to resist a feeling of admiration for the courage, determination, and tireless energy displayed by Mrs. Eddy in her labors to gain a hearing. When she began her crusade she was a woman well advanced in years, of the scantiest means, and quite unknown. She had alienated many of her best friends by her devotion to her "queer ideas," and was practically alone in the world—a gray, gaunt, sad, pathetic figure. Her first attempts at proselytizing only elicited derisive laughter. Yet she patiently persevered until at last, in the person of a young Massachusetts man, Richard Kennedy, of Amesbury, she found a convert willing both to adhere to the faith she preached and to aid her in making it known.

Together they opened in Lynn a school for the teaching of Christian Science, and, while Mrs. Eddy spent most of her time at work on her now world-famous book, "Science and Health," Kennedy sought to attract pupils by giving practical demonstrations of the therapeutic virtue of the doctrines he had learned from her. As a healer he proved successful enough to arouse a lively interest in the subject among the humble shoe-workers of Lynn, from whom his clientele was chiefly drawn, and it was not long before he had a number of applicants for instruction in "divine healing." This marked the turning of the tide, although it was not until several years later—after the publication of "Science and Health" and Mrs. Eddy's removal from Lynn to Boston, where she organized the First Church of Christ, Scientist, and established the Massachusetts Metaphysical College—that Christian Science took firm root and began to grow with the phenomenal rapidity that has won for it, within little more than a quarter of a century, a conspicuous place among the religious denominations of the United States.

In 1882, when Mrs. Eddy settled in Boston, there were not one hundred Christian Scientists in the entire country. To-day there are almost one hundred thousand,[1] of whom four thousand are actively engaged in the work of healing. The movement has spread to foreign lands, and thus far shows no sign of diminishing vitality. On the contrary, every year sees numerous accessions to the ranks of those seeking salvation along the lines laid down in "Science and Health," and ardently subscribing to its uncompromising denial of the facts of the physical universe.

The same may be said of the New Thought movement, which has developed side by side with Christian Science. Its adherents also number far into the thousands, and it, too, has been growing increasingly influential. Unlike Christian Science, however, it has never become organized into a religious system, although it is distinctly religious in character, and in some important respects its doctrines closely resemble those entertained by the followers of Mrs. Eddy. It upholds, as Christian Science does, an idealistic interpretation of life; it affirms the supremacy of mind over matter and the practicability of curing disease by purely mental means; and it finds warrant for its beliefs in the teachings of the Bible, particularly as exemplified in Christ's miracles of healing. But it parts company with Christian Science in refusing to acknowledge the validity of the latter's manifold "denials."

While the Christian Scientist denies the reality of the physical universe, the New Thought believer, to quote one of its best known exponents, Charles Brodie Patterson, "looks upon the visible universe as an expression of the power of God. He perceives that there must be an outer as well as an inner; that there must be effects as well as causes; that all the great material universe is the visible word of

[1] According to the religious statistics gathered by Dr H. K. Carroll and published last year in the Christian Advocate, there were then 668 Christian Science churches in the United States, with a total of 85,096 members. Doubtless Dr. Carroll's census for the present year will show a large increase.

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God—God's word becoming manifest in material form; that the body of man, to some degree, represents man's spiritual and mental life; that by the influx of man's spiritual consciousness the mind is renewed, and the body strengthened and made whole." So, likewise, with disease, suffering, and sin, the reality of which is conceded by the New Thought, while claiming that they may be overcome by "the introduction of true thought into the mind of man." Consequently, the New Thought healer makes it his special business to introduce this "true thought" into the minds of his patients, confident that this is quite enough to cure them of disease.

Or, to put it otherwise, the New Thought harks directly back to Quimby's "get yourself thinking right." Indeed, it frankly acknowledges its indebtedness to Quimby, another point wherein it differs from Christian Science, which has long since repudiated him as an "ignorant mesmerist." The "father" of the New Thought movement, like the founder of Christian Science, was one of his patients, Warren Felt Evans by name, and formerly a Methodist clergyman. Less speculative than Mrs. Eddy, but sharing her belief that Quimby had fully demonstrated the possibility of healing disease "through the power of a living faith," Evans opened a "mind cure" sanitarium in western New Hampshire, and, besides treating those who came to him, wrote a number of books describing the benefits to be derived from practical application of the "spiritual laws" discovered by Quimby. "The Mental Cure," "Mental Medicine," and "Soul and Body" are the titles of the earliest of these books, all three of which, it is perhaps worth noting, were published before the appearance of Mrs. Eddy's "Science and Health." At the time, however, they attracted little attention, and the New Thought movement cannot be said to have fairly established itself until another patient of Quimby's—Julius A. Dresser, the father of Horatio W. Dresser, himself one of the most prominent New Thought writers of to-day—began to practice mental healing in Boston in the same year that Mrs. Eddy removed to that city from Lynn.

Since then its growth has kept pace with, if it has not exceeded, that of Christian Science. Although handicapped to a certain extent by the absence of any formal organization such as that into which Christian Science has been welded, it has enjoyed the advantage of enlisting in its support a far larger number of able advocates than its great rival has ever secured; writers, for example, like Ralph Waldo Trine, Henry Wood, Aaron Martin Crane, and the younger Dresser, skilled in the art of presenting abstruse themes in language understandable by the average man. Moreover, its explicit recognition of the material side of life has commended it in quarters where the sweeping negations of Christian Science arouse only a feeling of contempt. But the principal reason for its success is found in the fact that, notwithstanding its doctrinal crudities and extravagances, it has proved sufficiently "workable" to justify, in the opinion of its adherents, the extreme claims it puts forth.

The same must be conceded of Christian Science. While it is lamentably true that the Christian Science healer has been guilty of much serious malpractice, it is equally certain that he has effected cures in cases pronounced hopeless by orthodox practitioners. And it is incontestable that in numerous instances Christian Science believers, as also followers of the New Thought, appear to gain greatly in health and happiness, growing more robust, efficient, energetic, and contented than they were before their "conversion." All this, of course, is most helpful in the way of winning recruits, and goes far to wring even from the obdurately skeptical a reluctant admission that "there may be something in it, after all."

In order to appreciate just what that "something" is, and to understand why Christian Science and the New Thought, on their therapeutic side, are so strangely compounded of success and failure, it is necessary to take account of the progress achieved by an altogether different type of mental healers—men of scientific temperament and training, whose efforts have been directed to upbuild a system of psychotherapy based, not on mystical speculation, but on exact knowledge. In fact, were it not for them, psychotherapy, so

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far as concerns any real comprehension of its workings, would still be pretty much where it was in the dark ages of Mesmer. While others have been rashly conjecturing, they have quietly investigated, experimented, and observed; and although they are few in number, and have been at work only a comparatively short time, they have already made remarkable headway in fathoming the processes of mental healing, and in determining its proper place in the practice of medicine.

The labors of these investigators—who are technically known as psychopathologists, or students of the abnormal in mental life—began about thirty years ago with a systematic inquiry into the phenomena of hypnotism, scientific interest in which, as already stated, had been aroused by Liébeault's demonstration of its therapeutic helpfulness. Two great centers of experimentation were established, one in the town of Nancy, under the supervision of Liébeault himself, the other in Paris, at the asylum of the Salpêtrière, then in charge of the famous Dr. Charcot. At both these places it was soon ascertained that, quite apart from its power as a healing agent, suggestion, when applied in the hypnotic trance, was capable of producing most extraordinary effects on the human organism. It could seriously modify the processes of nutrition, circulation, and digestion; could bring about temporary loss of the power of sight, speech, hearing, feeling, and motion; and could even cause the appearance of blisters, swellings, eruptions, etc., on the body of the entranced subject. The mental apparatus was affected most remarkably. Under hypnosis patients were able to remember incidents in their past life which had vanished completely from their waking consciousness; and, more striking still, if, while hypnotized, they were given suggestions that involved the performance of some act at a specified time in the future, they would faithfully obey these "post-hypnotic" commands, notwithstanding the fact that when dehypnotized they knew nothing of the suggestions they had received.

It seemed a legitimate inference that there existed a much closer relationship between the psychical and the physical in man than had previously been suspected, and that, in view of the effects of hypnotic suggestion on the physiological processes, it was possible that many maladies apparently physical in character had their origin in some psychical disturbance and could best be treated by psychical means. Verification of this theory was not long in forthcoming. Among the patients at the Salpêtrière were a number of victims of hysteria, a disease which, on account of the predominance of such symptoms as convulsions, paralyses, and contractures, had been regarded as primarily physical rather than mental, and treated accordingly, with but little success. By hypnotizing these patients and calling up in hypnosis the memories of their past life, Charcot and his associates were able to locate the source of all their troubles in long-forgotten experiences—frights, griefs, and so forth—which in some subtle way had thrown the nervous system out of gear and provoked the hysterical attacks.

Having thus demonstrated the distinctly psychical nature of one disease—and having incidentally learned the value of hypnotism for diagnostic as well as therapeutic purposes—the investigators broadened their field of inquiry, and gradually discovered that besides hysteria there were numerous maladies which similarly originated from psychical disturbances of one kind or another. The disquieting experience might have passed completely from the recollection of the sufferer, yet under hypnosis it readily revealed itself as existing subconsciously in his memory and acting as a perpetual irritant to produce all manner of unpleasant symptoms, physical and mental. In all such cases it was found that a cure could be effected by suggestion when ordinary methods of therapy were of little or no avail. But, what is most important, it was also ascertained that the efficacy of suggestion itself often depended on the precision with which a diagnosis was made and the secret, psychical cause of distress brought to light. Nor would suggestion succeed if the "dissociation," as it is called, had progressed so far as to involve radical destructive changes in the nerve cells, rendering the malady "organic" instead of merely "functional." For, as the psychopathologist frankly admits, suggestion is powerless in the presence of all "organic"

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diseases, whatever their origin, or is at best useful as an auxiliary to their treatment by physiological, chemical, and surgical methods.

On the other hand, he has learned that not infrequently the dissociative process gives rise to symptoms simulating those of organic diseases, particularly in the case of sufferers from hysteria. Some hysterical affections, for example, are easily mistaken for tuberculosis of the lungs or other organs, for abdominal and uterine growths, for intestinal obstructions; and if the patient happens to be attended by a physician unacquainted with the myriad forms in which hysteria may show itself, a wrong diagnosis is certain to be made, often with tragic consequences that would have been averted had the true character of the disorder been recognized and resort had to psychotherapy. As Dr. Pierre Janet, one of the foremost of living psychopathologists, pointed out in a course of lectures delivered a year or so ago at the Harvard Medical School, it is impossible to estimate the number of unnecessary and useless operations that have been performed to remedy conditions which really called for treatment by suggestive therapeutics.

Still further, at an early stage of their experiments the Nancy investigators discovered that in some cases suggestion might be utilized therapeutically without the aid of hypnotism. This in turn led to the discovery that every one is more or less suggestible, and rendered possible the development of a system of non-hypnotic psychotherapy resting on scientific knowledge of the laws of suggestion as worked out by painstaking psychological analysis. It is pleasant to know that in a large degree the ascertainment of these laws is due to the researches of an American psychopathologist, Dr. Boris Sidis, of Brookline, Massachusetts, whose book on "The Psychology of Suggestion" is indispensable to a clear understanding of the subject. To-day, consequently, the scientific psychotherapist does not feel obliged to make such extensive use of hypnotism as in the days of Liébeault and Charcot, but frequently works directly on the waking consciousness of his patients, deftly applying therapeutic suggestions by methods that vary according to the particular requirements of the case. There even are some psychotherapists of the scientific type—such as Dubois, of Berne—who seem to find it unnecessary to use hypnotism at all. The majority, however, employ it to a greater or less extent, especially for purposes of diagnosis, it being their experience that only through hypnosis—or a kindred method known as hypnoidization—is it possible to get at the subconscious mental states in which so often lies hidden the real cause of the malady they are endeavoring to cure. And, whether they utilize hypnotic or non-hypnotic suggestion, all scientific psychotherapists are agreed in recognizing that suggestion has its limitations, and that within those limitations it is necessary for the suggestionist to be thoroughly grounded in the psychological principles governing its action in order to be able to apply it with any certainty of success.

Herein is the great difference between scientific psychotherapy and the psychotherapy practiced by Christian Science and New Thought healers. Where the latter succeed they owe their success, equally with the scientific psychotherapists, to the influence of suggestion. Where they fail it is because they ignorantly treat diseases not susceptible of cure by suggestion; or because, in cases where a cure may be thus wrought, they lack the training that would qualify them to make a precise diagnosis, ascertain the true cause of trouble, and overcome it by one or another of the various methods at the command of the scientific practitioner. Fortunately for them—and for their patients—suggestion, even when unguided by scientific knowledge, is often sufficient of itself to work seemingly miraculous cures. In such cases all that is needed is to imbue the sufferer with a profound conviction, a "lively faith," in the possibility of his regaining health.

This faith Christian Science and the New Thought inspire by their appeal to the religious side of man's nature, by emphasizing the goodness of God, and by systematically cultivating in their adherents a spirit of hopefulness, buoyancy, and courage. So long as they can do this it matters not, from the therapeutic point of view, how erroneous their doctrines may be. Right or wrong, the result is the

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same—the suggestibility of the believer is increased to a point which renders him peculiarly responsive to curative ideas, and, if he is suffering merely from some functional complaint, may bring about his complete recovery. There is always, however, the danger that his trouble may be organic instead of functional, in which event, however strong his faith, his last state is sure to be worse than his first.

It is to avoid this danger, and at the same time to take advantage of the therapeutic potentialities inherent in sincere religious conviction, as proved by Christian Science and New Thought experience, that a new system of mental healing, the so-called Emmanuel Movement, has quite recently been developed. It originated with two Episcopal clergymen of Boston, Drs. Elwood Worcester and Samuel McComb, men of scientific as well as theological training, who felt that in psychotherapeutics there was a field in which the clergyman and the physician might well work hand in hand. Enlisting the sympathetic co-operation of several neurologists, they opened a clinic in their church in the autumn of 1906, and have since maintained it in almost constant operation, ministering to patients who come to them not only from Boston and neighboring cities but from all parts of the country.

They have steadfastly refused, however, to accept for treatment persons suffering from diseases which scientific investigation has shown to be not amenable to cure by suggestion. All patients applying to them have first to undergo a medical examination at the hands of competent physicians, and if it is found that their malady is of such a nature as to require treatment by drugs or surgery, they are promptly referred to a physician or surgeon, as the case may be. This, of course, sharply differentiates the work done by Drs. Worcester and McComb from that of other religious healers, but, even from the religious standpoint, they have no difficulty in justifying their policy. "Most religious workers in this field," they explain, "have made the mistake of supposing that God can cure in only one way and that the employment of physical means indicates a lack of faith. This is absurd. God cures by many means. He uses the sunlight, healing and nourishing substances, water, and air. The knitting of a broken bone or the furrowing out of new blood-courses in a diseased limb is just as truly his work as the restoration of a wounded spirit. There is no peculiar piety involved in the use of suggestion. We have seen the consumptive nursed back to life by rest, fresh air, abundant food, and kindness, and we have seen more spectacular recovery from other diseases through confident expectation and the spoken word, but we have never felt that the one was necessarily more the act of God than the other."

Restricting their sphere of operation, therefore, to the treatment of the "nervously and morally diseased," Drs. Worcester and McComb seek to cure their patients by arousing in them, through religious persuasion, a confident belief in their ultimate recovery and by bringing to bear against the disease from which they suffer the force of skillfully applied suggestion. So successful have they been that other clergymen have undertaken the same work, and have established religious clinics in such numbers that, young as it is, the Emmanuel Movement to-day holds a prominent place among mental healing systems. There are many, indeed, who see in it something more than a mental healing system, and regard it as the herald of a great spiritual awakening, and as an instrument preparing the way for broader and truer conceptions of the mission of the Church than have obtained since the time of primitive Christianity.

On the other hand, it has encountered bitter opposition both within and outside the Church, and is denounced as a radical, unnecessary, useless, and harmful departure from the true work of the Christian ministry. Let the clergy attend to their business of saving men's souls, say the critics, and leave to the physician the healing of their bodies. "Cranks," "faddists," and "quacks" are some of the pleasant epithets bestowed on the Emmanuel practitioners, while from the medical profession in general comes a vigorous protest asserting that physicians alone should be permitted to use suggestion for therapeutic purposes. Although by no means groundless, this protest has a most

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amusing side, since, with some noteworthy exceptions, the medical men of the country have signally failed to profit by the discoveries of the psychopathologists, and through their attitude of contemptuous indifference are themselves largely responsible for the successful development of non-scientific systems of psychotherapy. The labors of such investigators as Dr. Sidis and Dr. Morton Prince, of whose contributions to the present-day understanding of the possibilities and limitations of suggestive therapeutics America should feel proud, have been studiously ignored, despite the fact that in the healing achievements of the Christian Scientists and New Thoughters the medical fraternity ought long ago to have found an incentive for studying and utilizing psychotherapy on their own account.

It has remained for the Emmanuel Movement to galvanize them into belated action, and in the establishment of psychopathological hospitals and clinics and of chairs of psychopathology in the medical schools we witness the dawning of a new and wiser era in the practice of medicine. For this much Drs. Worcester and McComb are certainly deserving of the warmest gratitude of their supporters and opponents alike; as also for the recognition they have compelled of the physically vitalizing influence of true religious belief. Yet, in the last analysis, it must be said that, as a therapeutic system, the movement they have sponsored is fraught with grave possibilities of danger to the community.

It cannot be too firmly kept in mind that no one is really competent to practice psychotherapy unless he is thoroughly acquainted with the laws of suggestion and dissociation as revealed by the psychopathologists and has undergone a careful training in methods of psychical diagnosis. Otherwise he can proceed only in a bungling, haphazard way, and, with the best intentions in the world, is certain to make serious mistakes. There obviously is nothing to prevent any clergyman, no matter how ignorant of psychopathology he may be, from introducing the Emmanuel Movement into his church if he so desires; and undoubtedly it has already been adopted in many instances by practitioners no better qualified to use suggestion scientifically than are Christian Science and New Thought healers.

As to the future of psychotherapy, it is impossible to make any definite predictions. In all probability the present chaotic and unsatisfactory state of affairs will continue for some time to come. But it is only reasonable to expect that, in proportion as knowledge of the laws, possibilities, and limitations of suggestion becomes more generally diffused, we shall hear less and less of the various non-scientific and semi-scientific systems, which will either disappear or undergo modifications rendering them more truly serviceable to humanity.

# YOUTH

BY HAROLD T. PULSIFER

Grant, Lord, a tithe of that large hope
  That burns within my breast;
And yet, if I must vainly grope
  Nor ever end my quest,
Still let the goal of this desire
  Unto mine eyes seem fair,
Nor dull the youth-enkindled fire
  With ashes of despair!

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# OVER BEMERTON'S[1]

## BY EDWARD VERRALL LUCAS

### CHAPTER XV

MR. DUCKIE, WITH HIS NAPKIN ON HIS ARM, SUGGESTS A SCHEME FOR HUMAN HAPPINESS

TO-DAY I carried out my promise of lunching at the Golden Horn and testing the quality not only of the house's famous saddle, but also of Mr. Duckie's skill as a waiter. He had reserved a corner seat in one of the pews, and had evidently given orders to his assistant that I was to be well looked after: an agreeable attention, but carrying with it the necessary corollary, in an English eating-house, that other guests were neglected.

I was amused by a father and son who occupied the same compartment. This father was evidently of the Temple—a man of about fifty, and intensely proud of his son, a youth from Oxford, who, however, no matter what learning his head might hold, was too callow to fancy exhibitions of paternal interest—young enough to be self-conscious and vigilant as to form, and even, I am afraid, the least little bit in doubt as to his father's satisfactoriness as a judge of life. He would grow out of such foibles, I think, for he had a good face. The core of the little comedy lay in the father's desire to let me, a stranger, into the secret of his son's success. He stood sufficiently in fear of the boy to refrain from talking to me about him, or indeed talking to me at all. Young Oxford, he knew instinctively, would not like that, and the honest fellow, who was clearly of a sociable, communicative cast, with a very agreeable vein of naïve snobbishness, had to content himself by making such remarks to his son as carried important information with them.

His great chance, however, came at the end of the meal, at which the boy hitherto had been drinking water. "Will you have a glass of port, old man?" the proud father asked. Young Oxford consented, and, when their glasses were filled, the father, with half a glance towards me to see that I was attentive, gave the toast, "Well, old man, here's to another First!"

After they had gone I was alone in the pew, and, as the other customers' needs grew fewer, Mr. Duckie paused now and then by the table and talked to me. He had been there, he said, for twenty-four years.

"Then you have seen many changes?" I asked him.

No, he said, not there. Everything was the same. It was their strength to be the same. The young governor, he'd tried some new notions, such as a foreign waiter or two, but it was a mistake. Gentlemen didn't like it. Gentlemen liked what they'd been accustomed to. Foreign waiters might be nippier with the plates, but gentlemen didn't like to have to teach them English. It was not that gentlemen wanted to talk much; but when they did talk they wanted to be understood and replied to in their own language.

Mr. Duckie was now head-waiter, and proud of his post. I asked him if he was satisfied generally with his life.

He said that he was, except for tired feet; and now and then, he added, he could not help wishing that some one would invent a new joint. Beef and mutton, pork and veal, he said, that's all there is. When he first came there they had had venison once a week, but it had gone right out of favor. Gentlemen never inquired for it any more.

I asked him how he kept his temper when customers were unreasonable.

"Oh, that's all in the day's work," he said. "I know they don't mean it. It's not the gentlemen who are snappish, it's their empty stomachs. But there's less grumbling here than in any other eating-house in London," he said; "and I'll tell you for why. I know how to deal with them. All my men have instructions to take the order for drinks with the food, and execute it at once. That's the way to soothe them. In the ordinary restaurant, gentlemen aren't asked what they'll drink until they've got their food, and even then

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there's a delay. It's that that sours them. They can't bear waiting. It's just the same with little crying babies. Give them the bottle and they're all right. Gentlemen aren't really difficult if you think a little."

"But I suppose," I said, "that there are always a few who can't be satisfied any way."

"Of course there are," said Mr. Duckie (who, by the way, sinks familiarly here to plain John); "but, Lor' bless you, we don't mind them. That's their way. If it wasn't—if they really meant all they said—they'd go somewhere else. But they don't, and so we just put up with it. Why, there's gentlemen so much in love with grumbling that they'd call for a toothpick after eating clear soup. It's their nature.

"It is not the gentlemen," he went on, "that break a waiter's heart; it's the kitchen. That's where our trouble is. It's cooks that ruin eating-houses. A cook who has a grudge against a head-waiter can cost his governor pounds and pounds a day. It's all in his hands; he can spoil things, or he can keep them back till the customers bang out in fury. Just now we've got as nice a lot in the kitchen as you'd wish to meet in a day's march, but we have had some fair terrors. Gentlemen who blame waiters for being slow don't remember that the food has got to be cooked and served up, and that the waiter doesn't do either.

"But there," Mr. Duckie said, "an empty stomach can't remember everything. I often think this would be a better-tempered and happier world if we ate a little all the time instead of saving up our appetites for real meals. But, speaking as a waiter, I can see it's best as it is."

"Does your son ever come and see you here?" I asked.

"You mean the comedian?" he said. "Yes, now and again. But I don't encourage him. I don't think it's a good thing for a father to wait on his son. Not that I think there's any shame in it, nor that I feel unwilling, knowing as I do what genius is. But it's not good for Herbert. It's better for young men never to see their fathers at a disadvantage; and suppose some bad-tempered gent was to be rude to me while he was here, and I, of course, not able to answer back or do anything (because, of course, waiters mustn't), that wouldn't be right, would it?—not a good thing for a son to see?"

"But he's a good son," I said.

"Oh, yes, he's all right. But he's only twenty-five, and he's on the Halls, and he makes a lot of money. It's a strange life, different from anything we're accustomed to. They turn night into day, and they get all this applause, and everything's got to be funny, and you don't know where you are. And then of course he's got his touring to look after—a week here and a week there, all over the country. It wouldn't suit me. I'm all for regularity."

"Do you ever go and hear him sing?" I asked.

"Not much. The Halls aren't much in my line. I prefer real music. The Queen's Hall is my mark. There's a gentleman who comes here who gives me tickets for that, and when I've got a free evening—which is not often, for I wait at City dinners and such things most nights after we close here—off I go to a symphony. They're beautiful, and so soothing. We had Mr. Henry J. Wood here once, and I saw to it that he had a good lunch, I can promise you. I picked out his chop myself. But the man I'd like to wait on is Tschaikowsky. Wouldn't I enjoy looking after him? He'd go away hungry—I don't think."

"Tschaikowsky?" I said.

"Yes," he said. "The composer of the 'Pathetic Symphony.' It's the most beautiful thing I ever heard. If you were to go to that, you'd understand why, with the exception of a fatherly pride, I don't much care about Herbert's turns."

And here I bade him good afternoon, and took my way to Lionel's chambers, murmuring as I went:

"I want to know a butcher paints."

## CHAPTER XVI

### MR. DABNEY, OF THE BALANCE, MEETS MORE THAN HIS MATCH, AND FINDS A RESCUER

The breakfast table, which is the Wynnes' Upper House, setting the seal, or otherwise, upon schemes that have been comparatively idly adumbrated at other times and in other places, having

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decided that Grandmamma, who had leanings towards literary men, would like to meet an author, it was agreed that I should bring Mr. Dabney to dinner on Saturday.

"Can't we get any one better than that?" Lionel asked.

"Mr. Dabney is very nice," said Naomi.

"I dare say," said Lionel; "but he's not known. "What's he written?"

"He's an editor," I explained. "His paper is The Balance, a very courageous, influential organ. Frank writes for it."

"Oh, yes," said Lionel, "but Grandmamma isn't going to get excited over that. What's an editor? The world's full of them. They've got one or two at Ludlow, I'll bet. What Grandmamma wants to meet is a fellow who writes books, novels. Can't you get hold of one of them? What about Jacobs? I shouldn't mind meeting him myself."

It was pointed out that we did not know Mr. Jacobs.

"Then we ought to," said Lionel. "What's the good of an editor, anyway? Every paper seems to have a dozen of them. How would you like me to bring Plum Warner?—he's written loads of books."

Mr. Dabney, however, remained our only lion.

When the evening arrived, it looked as though Grandmamma and he were going to hit it off perfectly, and I began to feel quite happy about my introduction of this firebrand into the household.

"I hear that you are a writer," Grandmamma began, very graciously. "I always like literary company. Years ago I met both Mr. Dickens and Mr. Thackeray."

I saw the lid of Lionel's left eye droop as he glanced at Naomi. Mrs. Wynne, I gathered, was employing a favorite opening.

Mr. Dabney expressed interest.

"There are no books like theirs now," Grandmamma continued. "I don't know what kind of books you write, but there are no books like those of Mr. Dickens and Mr. Thackeray."

Mr. Dabney began to say something.

"Personally," Grandmamma hurried on, "I prefer those of Mr. Dickens, but that perhaps is because me dear fawther used to read them to us aloud. He was a beautiful reader. There is no reading aloud to-day, Mr. Dabney; and, I fear, very little home life."

Here Grandmamma made a false move, and let her companion in, for he could never resist a comparison of the present and the past, to the detriment of the present.

"No," he said, "you are quite right." And such was the tension that Grandmamma's remarks had caused that the whole room was silent for him. "We are losing our hold on all that is most precious. Take London at this moment—look at the scores and scores of attractions to induce people to leave home in the evenings and break up the family circle—restaurants, concert-rooms, entertainments, theaters. Look at the music halls. Do you know how many music halls there are in London and Greater London at this moment?"

"No," said Grandmamma, sternly, "I have no notion. I have never entered one."

Lionel shot a glance at me which distinctly said, in his own deplorable idiom, "What price Alf Pinto?"

Mr. Dabney, I regret to say, intercepted the tail of it, and suddenly realized that he was straying from the wiser path of the passive listener. So he remarked, "Of course not," and brought the conversation back to Boz.

"Mr. Dickens," said Grandmamma, "did me the honor to converse with me in Manchester in the sixties. I was there with me dear husband on business, and we stayed in the same hotel as Mr. Dickens, and breakfasted at the same table. The toast was not good, and Mr. Dickens, I remember, compared it, in his inimitable way, to sawdust. It was a perfect simile. He was very droll. What particularly struck me about him was his eye—so bright and restless—and his quick ways. He seemed all nerves. In the course of our conversation I told him I had met Mr. Thackeray, but he was not interested. I remember another thing he said. In paying his bill he gave the waiter a very generous tip, which was the slang word with which me dear husband always used to describe a *douceur*. 'There,' Mr.

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Dickens said, as he gave it to the waiter, 'that's—' How very stupid! I have forgotten what he said, but it was full of wit. 'There,' he said— Dear me!"

"Never mind, Grandmamma," said Naomi, "you will think of it presently."

"But it was so droll and clever," said the old lady. "Surely, Alderley, dear, I have told you of it?"

"Oh, yes, mother, many times," said Alderley; "but I can't for the life of me think of it at the moment. Strange, isn't it," he remarked to us all at large, "how often the loss of memory in one person seems to infect others—one forgets and all forget. We had a case in Chambers the other day."

Their father's stories having no particular sting in them, his children abandoned him to their mother, who listens devotedly, and we again fell into couples.

But it was useless to attempt disregard of old Mrs. Wynne. There was a feeling in the air that trouble lay ahead, and we all reserved one ear for her.

"And Mr. Thackeray?" Mr. Dabney asked, with an appearance of the deepest interest.

"Mr. Thackeray," said Grandmamma, "I had met in London some years before. It was at a conversazione at the Royal Society's. Mr. Wynne and I were leaving at the same time as the great man—and however you may consider his writings he was great physically—and there was a little confusion about the cab. Mr. Thackeray thought it was his, and we thought it was ours. Me dear husband, who was the soul of courtesy, pressed him to take it; but Mr. Thackeray gave way, with the most charming bow to me. It was raining. A very tall man with a broad and kindly face—although capable of showing satire—and gold spectacles. He gave me a charming bow, and said: 'There will be another one for me directly.' I hope there was, for it was raining. Those were, however, his exact words, 'There will be another one for me directly.'"

Mr. Dabney expressed himself in suitable terms, and cast a swift glance at his hostess on his other side, as if seeking for relief. She was talking, as it happened, about a novel of the day in which little but the marital relation is discussed, and Mr. Dabney, on being drawn into the discussion, remarked sententiously: "The trouble with marriage is that, while every woman is at heart a mother, every man is at heart a bachelor."

"What was that?" said Grandmamma, who is not really deaf, but when in a tight place likes to gain time by this harmless imposition. "What did Mr. Dabney say?" she repeated, appealing to Naomi.

Poor Mr. Dabney turned scarlet. To a mind of almost mischievous fearlessness is allied a shrinking sensitiveness and distaste for prominence of any kind, especially among people whom he does not know well.

"Oh, it was nothing, nothing," he said. "Merely a chance remark."

"I don't agree with you," replied Grandmamma, severely, thus giving away her little ruse. "There is no trouble with marriage. It is very distressing to me to find this new attitude with regard to that state. When I was a girl, we neither talked about incompatibility and temperament and all the rest of it, nor thought about them. We married. I have had to give up my library subscription entirely because they send me nothing nowadays but nauseous novels about husbands and wives who cannot get on together. I hope," she added, turning swiftly to Mr. Dabney, "that those are not the kind of books that you write."

"Oh, no," said Mr. Dabney; "I don't write books at all."

"Not write books at all?" said Grandmamma. "I understood you were an author.

"No, dear," said Naomi, "not an author. Mr. Dabney is an editor. He edits a very interesting weekly paper, The Balance. He stimulates others to write."

"I never heard of the paper," said Grandmamma, who is too old to have any pity.

"I must show it to you," said Naomi. "Frank writes for it."

"Very well," said Grandmamma. "But I am disappointed. I thought that Mr. Dabney wrote books. The papers are growing steadily worse, and more and more unfit for general reading, especially in August. I hope," she said, turning to Mr. Dabney again, "you don't write any

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of those terrible letters about home life in August?"

Mr. Dabney said that he didn't, and Grandmamma began to soften down. "I am very fond of literary society," she said. "It is one of my great griefs that there is so little literary society in Ludlow. You are too young, of course, Mr. Dabney, but I am sure it will interest you to know that I knew personally both Mr. Dickens and Mr. Thackeray."

Here a shudder ran round the table, and Lionel practically disappeared into his plate. I stole a glance at Mr. Dabney's face. Drops of perspiration were beginning to break out on his forehead.

"Mr. Dickens," the old lady continued remorselessly, and all unconscious of the devastation she was causing, even at the sideboard, usually a stronghold of discreet impassivity, "Mr. Dickens I met at a hotel in Manchester in the sixties. I was there with me dear husband on business, and we breakfasted at the same table. Mr. Dickens was all nerves and fun. The toast was not good, and I remember he compared it in his inimitable way to sawdust."

Mr. Dabney ate feverishly.

"I remember also that he made a capital joke as he was giving the waiter a tip, as me dear husband always used to call a *douceur*. 'There,' he said—"

Mr. Dabney twisted a silver fork into the shape of a hair-pin.

It was, of course, Naomi who came to the rescue. "Grandmamma," she said, "we have a great surprise for you—the first dish of strawberries."

"So early!" said the old lady. "How very extravagant of you, but how very pleasant!" She took one, and ate it slowly, while Mr. Dabney laid the ruined fork aside and assumed the expression of a reprieved assassin.

"'Doubtless,'" Grandmamma quoted, "'God could have made a better berry, but doubtless he never did.' Do you know," she asked Mr. Dabney, "who said that? It was a favorite quotation of me fawther's."

"Oh, yes," said Mr. Dabney, who had been cutting it out of articles every June for years, "it was Bishop Berkeley."

The situation was saved, for Grandmamma talked exclusively of fruit for the rest of the meal. Ludlow, it seems, has some very beautiful gardens, especially Dr. Sworder's, which is famous for its figs. A southern aspect.

At one moment, however, we all went cold again, for Lionel, who is merciless, suddenly asked in a silence, "Didn't you once meet Thackeray, Grandmamma?"

Naomi, however, was too quick for him, and before the old lady could begin she had signaled to her mother to lead the way to the drawing-room.

By the time the evening ended Mr. Dabney had quite recovered, and he was ready enough on the way home to laugh at his adventure. We talked Dickens long into the night; and there is no better subject. Mr. Dabney said one very interesting thing. "What I always wonder about Dickens," he said, "is how on earth did the man correct his proofs?" Because, as he went on to point out, between the time of writing and the time of correcting he must have thought of so many new descriptive touches, so many new creatures to add, so many new and adorable fantastic comments on life. How could he deny himself the joy of putting these in?—for there can be no pleasure like that of creation.

I went to bed still laughing; but I should not have laughed had I known what possible danger for me lay ahead, the product of that comic dinner conversation. Strange at what light and unconsidered moments the strongest mesh of the web of life may be spinning! We never know. Had Mr. Dabney not needed rescuing, and had Naomi not come to his rescue. . . .

(To be continued)

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# SUMMER VESPER SERMONS

## THE TEMPLE: THE PASSIONS

### BY LYMAN ABBOTT

Set me as a seal upon thine heart, as a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it.
If a man would give all the substance of his house for love,
He would utterly be contemned.
—Solomon's Song, viii. 6, 7.

SOLOMON'S Song is a love drama.[1] There are three chief characters, Solomon, the Shulamite Maiden, the Peasant Lover. A chorus of women acts the part of a Greek chorus. The scene opens with a royal encampment in Galilee. The Shulamite Maiden has been brought to the camp to be added to the royal harem. The King and the chorus of court ladies receive her with flatteries. But her heart turns to her Peasant Lover, and to the royal flatteries she turns a deaf ear. The company go up to Jerusalem, taking the captive maiden with them. The King hopes that absence from her lover in new scenes, and the glories of the city and the palace, will win her away from her rural home. But she will have none of them. Waking, she sings of her brothers, her vineyard, her lover. Sleeping, she dreams of him. Neither the flatteries of the King nor his ardent passion has any effect upon her. And the simple story ends with her return to Galilee, where she appears leaning upon the arm of her Peasant Lover, and greeted by the song of the village maidens as the lovers come back to the rural home beneath the apple tree, where she was given birth by her mother, and given a second birth by her lover. And the simple drama, whose *motif* is the spontaneity of love, "Stir not up nor awaken love until it please," ends with the verse which I have chosen as my text:

Set me as a seal upon thine heart, as a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The flashes thereof are flashes of fire,
A very flame of the Lord.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
He would utterly be contemned.

Solomon's Song is to most readers of the Bible a closed book. The age needs to reopen and re-read it. For it is a simple and graphic portrayal of the conflict between love and ambition in a woman's life, with love triumphant. And in this age, when ambition in all its forms is calling so loudly to woman to come out from her home—social ambition offering her wealth or European titles, business ambition offering her the zest of competition with men in the struggle of life, political ambition demanding that she take up the duties and burdens and proffering her the shadowy rewards of government—a literature that reminds her that love is the best life has to offer, and that, if a man would give all the substance of his house in lieu of love he should be utterly contemned by the true woman, is not too archaic to be read and pondered with profit.

There is a theory of life known as the doctrine of "total depravity." This is not intended to mean that every man is as bad as he can be, which would imply that there are no grades in wickedness; it is intended to mean that all the faculties and powers of man are naturally evil and become good only as by a divine influence the man is re-created. So defined, I absolutely and totally dissent from the doctrine. On the contrary, I believe that every faculty and power of man is naturally good; evil only as it is evilly directed. Depravity is not natural; it is unnatural, contra-natural. Acquisi-

[1] It does not come within the province of these brief practical sermons to enter into doubtful questions of Biblical criticism. There are two modern interpretations of this book: one the dramatic, here adopted; the other the lyrical, that it is a collection of love songs, but with dramatic unity. For the former see W. E. Griffis's "The Lily among Thorns;" for the latter, R. G. Moulton's "Modern Reader's Bible, Biblical Idylls." See also my "Life and Literature of the Ancient Hebrews," chapter lx., and note there.



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tiveness is the spur to useful industry; approbativeness is the mother of sympathy; self-esteem is necessary to self-protection; without combativeness there would be no heroism, without destructiveness no great reforms. On the other hand, the nobler faculties misdirected incite to evil: reverence to superstition, faith to credulity, hope to illusion, ill-governed love to sentimentality.

Of all the forces which combine to make up man's complex nature, perhaps the Passions are the strongest—the most cruel, and the most beneficent. They are coals of fire which hath a most vehement flame, and, like fire, are a good servant and a bad master. They may cheer the home with a welcoming radiance, or they may consume it and leave it in a heap of ashes. Unsanctified by spiritual love, the passions have been used to minister to a horrible greed, they have reduced women to an unspeakably cruel slavery, they have committed most foul and unnatural murders, they have wrecked homes, embittered lives, sundered fair friendships, incited to bestial treachery, betrayed kings to their own undoing and the undoing of their country, and have degraded body and soul and sent both together to the lowest hell even while yet on earth. Guided by a sound intelligence, controlled by a strong will, and spiritualized by pure unselfishness, the passions form the sweetest, the strongest, and the most sacred love on earth, save only the love which unites mother and child, and of that love they are the creator. So sanctified and directed, they make the holy family possible, which in turn makes the State and the Church, they make the souls of the lovers immune from the perils of prosperity and make sweet the cup of adversity, they give courage in danger, patience in disaster, moderation in victory, and a joy in life which no pen of poet or eloquence of orator has ever been able adequately to portray. This passionate love is unique—unlike the love of parent for child, or friend for friend. It has no analogue in any other motive power, any other emotion. Inspired by this love, the careless youth becomes a caretaker for her whom he loves, and blazes his way through the unknown forest, made by her companionship heroic in meeting danger, persistent in overcoming obstacle, patient in routine, and by love redeeming toil from drudgery. Do I idealize? No! I could not if I would. For there is no danger which, in the actual history of the world, this love has not bravely met, no burden which it has not gladly borne, no tragedy which it has not calmly confronted. The passion of love is the master passion of the human race, and, at its best, is the purest and divinest of human passions.

"This," says Paul, "is a great mystery." Mystery it is, and mystery we must leave it. But it ought not to come to our children a wholly uninterpreted mystery. Every mother ought, however reluctant her tongue, to interpret the mystery to her daughter, every father to his son. For, if guided aright, this passion of love leads up to a heaven on earth; unguided and uncontrolled it leads to a hell. Creator of life, it is also a prolific producer of disease. Supreme among the virtues, it sometimes becomes the most degrading of vices. The Church, the Press, the School, can teach little on this subject. This duty belongs to the home and the parent, and cannot be safely shifted off upon substitutes. To teach our children what is the mystery of love and life, to train our boys in that chivalric reverence for woman which should be her wholly adequate protection, to train our girls in that womanly self-respect which should be their self-protection when chivalry fails and genteel boorishness takes its place; not to essay the generally impossible and always perilous task of keeping boys and girls apart, but in lieu thereof to habituate them to grow up together in a natural and mutually respecting fellowship which may gradually ripen into love without the danger that comes from a sudden onrush of uncontrolled passion too strong to be resisted—this is perhaps the most important, as it certainly is the most delicate and difficult, task of the parent. To neglect it, however difficult, is a criminal breach of trust; to perform it, a sacred duty.

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# DUTCH NEW YORK

## BY ELIZABETH WALLACE

IN an admirable preface to her "History of the City of New York in the Seventeenth Century" (Macmillan), Mrs. Schuyler van Rensselaer strikes a keynote that vibrates dominantly throughout, and brings into harmony the fragments of as intricate a bit of local history as could be found. By dint of patient, honest study she has collected a mass of facts which she has skillfully arranged in such perfect order as to attract even an indifferent reader and absorb his attention from the first to the last page of two large volumes.

Mrs. van Rensselaer has the gift, denied to many historians, of perfectly mastering details, yet she is able to use or discard, to emphasize or slight, and to present, finally, a well-compacted, beautifully rounded narrative, attractive and impressive to all intelligent readers.

In spite of a lack of carefully preserved records, in spite of conflicting contemporary opinion, and, far worse, in spite of the inaccuracy of preceding historians, the author moves quietly and competently through the maze, and we have a clear, dispassionate yet vivid history of New York during the first eighty years of its existence.

As the author reminds us, in the seventeenth century New England fills the foreground of the colonial picture; but in the first part of the eighteenth century the place is largely occupied by New York. From the very beginning, however, this province and city proves more clearly than any other "that the American Revolution was not a movement of transplanted Englishmen." Europeans of diverse origin were transformed into Americans by influences that were potent from the first settlement—a combination of geographical, economical, industrial, and human influences. The author does not attempt a political history, or even a history of the municipality; she writes a history of the city and its inhabitants, showing how the way of the Revolution was prepared. She succeeds in her aim and paints the life of the people on all sides.

Explorers, followed by fur-traders, braved the dangers of the sea, and among them the Netherlanders held foremost rank. For a hundred years on from the first quarter of the sixteenth century England, Spain, and Holland sailed the seas in search of trade and conquest. In 1623, after many vicissitudes, the Dutch province was born on the fertile, desirable stretch of coast then called New Netherland. The colonists, sent by the West India Company of the States General of Holland, came to live in the new country, to establish farms and towns, not simply to traffic in trading stations. They planted the seed that afterward became five of the Thirteen Colonies—New York, New Jersey, Connecticut, Pennsylvania, and Delaware. Some thirty years later England, under the authority of King James, insisted that they were "intruders." Just this difference of view was the cause of years of intricate and troublesome contests between the Dutch and the English.

The West India Company certainly pursued a short-sighted policy, and opened the way for English usurpation. The situation is graphically described by De Vries in his book entitled "Short Historical and Journal Notes of Several Voyages made in the Four Parts of the World," from which Mrs. van Rensselaer draws much color. She contrasts it with Irving's burlesque history, for which she has little patience, because, as she says, it sadly distorted the story of New Amsterdam. "Its comic-opera background, with groups of foolish plethoric burghers dozing, boozing, and smoking in comfortable chimney-corners, bears, of course, no remotest likeness to the real New Amsterdam of 1633—to the poor, stinted, struggling little frontier post, where, only five years before, even the clergyman suffered hardship." Blunt Captain De Vries wrote that the New Engl nders who dubbed their Dutch neighbors "intruders" believed that "they are Israelites, and that we at our plantation are Egyptians, and that the English in Virginia also are Egyptians." From all sides the Dutch possessions were threatened. The varying for-



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tunes of government are followed with marvelous ability through many pages of lucid narrative, into which are introduced curious bits of information in regard to the origin of many familiar names as well as clever side-lights thrown upon the differences between Dutch and English character. The Dutch were far more liberal to those holding other forms of religious faith than were the bigoted New Englanders. They welcomed men from all over Europe and treated them as worthy of respect. Drunkenness was the great sin of the Dutch, but good Dominie Michaelius wrote to his friend Smoutius that, though his parishioners were somewhat rough and loose, they were mostly "good people."

The Dutch would never subscribe to the Rev. John Cotton's dictum, "Better be hypocrites than profane persons." Under good, bad, and indifferent governors the colony struggled on, threatened by English, French, and Indians, and ill supported from home. The names of Governors Kieft and Stuyvesant are prominent during these years. Their course is clearly indicated by the author with discriminating comment and elucidation. Then came the relinquishment to English claims, for Holland was not ready for war, and New Amsterdam was rechristened New York in 1665, remaining English until the Dutch recaptured it in 1673.

This change was not accomplished without fiery remonstrance from the colonists, but the States General submitted, only expressing an opinion that the English "consider themselves at liberty to do what they please; they are not bound by any treaty; whatever they do is all right, which, if done by this side, would be proclaimed a violation of all law." However, Mrs. van Rensselaer says that the Dutch province, by falling under English rule, "exchanged the control of a moribund trading company for that of a dictator of royal blood, and the overlordship of a republic to which they could always frankly speak for the sovereignty of a king to whom they could not very hopefully appeal over his brother's head. Nor did they profit in the way of increased commercial freedom."

A change of fortune restored the province and city to Dutch control in 1673, when the old name of the province was restored and the city was called New Orange, in honor of the young Prince of Orange. The new Governor, Anthony Colve, though stern, was no despot; "every one was permitted to go where he pleased to hear the Word of God, but the Reformed Dutch religion was to be maintained." Never was the province in so martial a temper, yet just at this moment "it began to fear that it must quietly submit again to King Charles." This was arranged by the home powers, and New Orange became once more New York and had an English Governor, in 1674.

The remaining chapters of the second volume are devoted to a view of the province as developed commercially and socially by the mixed Dutch and English inhabitants. The vitality of the former is evidenced in the persistence to this day of Dutch names and customs. Discontent and revolt naturally accompanied reorganization and growth. From 1674 to 1691, when the history closes, there was a succession of governors from Andros to Leisler, a turbulent time, yet effective in development. Fierce factional disputes demanded attention from England, and Governor Sloughter was despatched to take over authority. This he exercised in a way graphically reflected by the historian. An unfortunate decision in the case of Lieutenant-Governor Leisler and his associates, involving the execution for treason of Leisler and Milborne, was, in Mrs. van Rensselaer's opinion, the underlying cause in many after-years for the existence of a party in active opposition to the Government—"a fortunate fact in a province shut as tightly as New York in the royal hand, a province unchartered, unprivileged, uninspired by such memories of an early time of freedom as survived in New England, unprotected save by the intelligence and the energy of its own sons. The persistent strength of party feeling in New York meant, in short, a habit of watchfulness and aggressiveness in public affairs which largely helped to open the path for revolution." Again the vibrant keynote is heard, and with renewed interest in the history of our city, and quite satisfied with its latest dignified and competent presentation, we lay down this admirable work.

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# PUBLIC OPINION

**JAIL REFORM** Apropos of the severe arraignment of jail conditions in your issue of July 3, your readers may be interested in an incident which recently revealed the existence of a so-called "Kangaroo Court" in the Chemung County jail, at Elmira, New York.

An Italian property-holder and man of family in that city was arrested for drunkenness a few weeks ago and placed in jail over Sunday. Upon reaching the jail, the man gave $19.95 to the turnkey for safe-keeping, and the turnkey allowed the fact to be known by the prisoners in the "pit." The prisoners in the jail have a self-constituted "Kangaroo Court," such as Jack London has somewhere described, the purpose of which is to extort money from newly received prisoners. The "judge" of this "court," a notorious thief who is serving one year for stealing several hundred dollars' worth of property from clothes-lines, "tried" and "fined" the Italian one dollar, which amount was to be spent for tobacco for the prisoners. The prisoner refused to pay the "fine," whereupon the jail inmates drenched him with cold water from a hose for about twenty minutes, until finally he was compelled to give them the money. As a result of the drenching the man suffered severely.

The Elmira Star-Gazette of July 3 publishes a remarkable letter which this criminal "judge" wrote the editor of that paper in defense of this barbarity. The letter states that the "Kangaroo Court" has its regular code of punishment for infractions of the prison "rules," which rules are made by this self-created court. The "judge" declares that the fines imposed on newly received prisoners range from fifty cents to one dollar, and that "this money is judiciously expended through one of the sheriff's deputies. . . . When we come into contact with a prisoner who refuses absolutely to listen to reason, we compel him to disgorge, and the same treatment should be accorded any one, whether he be fool or scholar."

The Star-Gazette, commenting on these conditions, observes that "a man sent to the Chemung County jail is in greater danger of being assaulted and blackmailed than he is by being left in the most dangerous dive in the city."

The report of the New York State Commission of Prisons for 1908, recently published, makes some trenchant criticisms of jails as places of commitment, and urges a wider use of probation. HOMER FOLKS.

New York City.

Mr. Folks speaks on such a matter with authority. He is Secretary of the State Charities Aid Association of New York and President of the New York State Probation Commission, and was Commissioner of Public Charities of New York City from 1902 to 1904.—THE EDITORS.

**A DECLARATION BY THE CHRISTIANS OF ADANA**

The Christians of the district and city of Adana desire to express their deep regret concerning the great misfortune that has befallen them and the false imputation raised against them. They desire to make declaration as to their real position.

We, the Christians of Adana and adjacent districts, have been faithful to the Constitution from the time of the proclamation. And we earnestly desire its continuance and success. As true Ottoman subjects, our desire and effort has been to protect the Constitution and to be found on the side of those who love and serve it.

We emphatically protest against all imputation of rebellion made against us. We have never rebelled, and the idea of rebellion has never entered our minds. We, although loyal subjects, have suffered and been persecuted, and we have been sacrificed to the envy and malevolence of bigoted and evil-minded persons.

We are the victims of machinations and schemes which caused heaven and earth to weep and wonder. Our loyalty to the Government is proved by the fact that in the very beginning of the troubles we appealed for governmental protection, and later, on the first possible opportunity, we renewed the appeal.

We again declare our loyalty to the Constitution. We are ready and eager to make any sacrifice for the true welfare of our beloved land, and we declare also that we cherish no spirit of revenge, notwithstanding the sufferings which we have endured. Our earnest plea to our Moslem fellow-countrymen is that they should work in harmony with the various other communities which compose the Ottoman Empire. May the good will and fellowship which appeared at the time of the proclamation of the Constitution appear again. With malice toward none and charity and justice toward all, and with the hope of healing the grievous wounds in the vitals of our country, let us unite in securing the present and future prosperity of our land. In one word, let unity, fraternity, equality, and justice prevail.

As sincere Ottoman subjects, we desire the welfare and prosperity of our beloved native



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land. We would express our affection for his August Majesty the King, and for all others who have devoted themselves to the realization of this desire, and also for our brethren the members of the Young Turkish party, the Committee of Union and Progress, the noble victorious army, and all true Ottoman subjects who are loyal to Constitutional Government; and we declare ourselves to be in sympathy and harmony with all such.

Adana, June 30, 1909.

Signed by the representatives of the following Christian communities: Gregorian Armenian, Protestant, Catholic Armenian, Syrian, Syrian and Greek Catholic, and Chaldean. Presented to the various departments of the Government.

HONOR WHERE DUE. It has come to my attention that I made a serious error in the article "Patriots in the Public Service," on page 718 of the August Magazine Number of The Outlook, which I wish to correct so far as is now possible by the publication of this letter. Had Dr. Howard been in this country at the time of the preparation of the article, the error would never have occurred. For its occurrence, however, neither he nor the editors were in the slightest degree responsible.

I say: "He [Dr. Howard] discovered, too, the particular species of mosquito which carries the germs of malaria and yellow fever. This knowledge, as used by the doctors of the Public Health and Marine Hospital Service as well as by private physicians, has since averted epidemics and saved thousands of lives."

Now, malaria is carried by several species of mosquitoes of the genus *anopheles*, After the theoretical induction of this relation by Sir Patrick Manson, Dr. Ronald Ross, of the Indian Medical Service, commenced, in 1895, certain researches which, three years later, succeeded in establishing the relation.

Yellow fever is carried by a mosquito known as *stegomyia calopus*. Dr. Carlos Finlay, of Havana, first advanced, in 1881, the theory that the fever is conveyed by this mosquito. Later he partially substantiated his theory by experimentation. The relation, however, was finally proved in the most exhaustive and scientific manner in 1900 by the United States Army Medical Board, consisting of Drs. Walter Reed, James Carroll, Jesse W. Lazear, and Aristides Agramonte.

Dr. L. O. Howard wrote on the habits of mosquitoes and the remedies to be used against them in 1892, and again in 1896. In 1900 he published an extensive bulletin on the subject, and in 1901 a book. He has also written magazine articles on the conveyance of malaria and of yellow fever. While he had no direct part in the experiments of Drs. Reed and Carroll and their associates, he did freely give them the benefit of his extensive knowledge of mosquitoes.

LYMAN BEECHER STOWE.

Westhampton, Long Island.

TWO UNKNOWN MODERN LANGUAGES. The Nation is confronted by a new set of conditions in the Chinese and Japanese situation, conditions which no nation heretofore has had to meet. The difficulties of the Chinese and Japanese written languages are matters of the very greatest importance, and are destined to affect tremendously our relations with two of the greatest nations in the world. Here is the situation. Hundreds of millions of people awakening to a new civilization—hundreds of thousands learning English, which is easier than their own language. A great English-speaking nation of eighty million people who find these languages too difficult to learn, so difficult, in fact, that the numbers of those who can read them are insignificant. Even those who have spent their lives in these countries do not generally pretend to understand the printed and written characters. The ancient literature of these peoples may not be of great value to Westerners, except to historians, but what about the rapidly growing current literature? These Orientals are developing institutions of research. They are publishing magazines and books of great scientific importance—in their own languages—and we have no way of reading them. It is time we saw clearly the situation and stated it strongly. Hundreds of millions of intelligent human beings looking toward America and American institutions for models, learning to read our language, gathering together our books into their libraries, assimilating the good in our civilization, sending hundreds of their brightest young people to learn about us, and we, in the conceit of our greatness, not recognizing in any practical way the astonishing fact that we cannot read their newspapers or magazines, or understand, so to speak, a single word of the great new literature that is being built up by these peoples. Every one conversant with the situation admits that in Japan and China great investigators are arising, whose theories and discoveries are destined to be of tremendous importance to the world. Already in the sciences related to agriculture they have made notable discoveries. A few of these are translated, but the number of them which will be buried

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to Occidentals is increasing with great rapidity, and no one seems to pay any attention to the fact; the difficulties of the languages seem so insuperable that it is not worth any individual's while to master them.

These are new conditions, and should be met by some new means. While China is preparing to send a hundred of its brightest young men to America to learn all they can about us, what are we doing to learn about them? Should we depend upon the missionaries, scattered over the country and supported with scanty means, to bring us the knowledge of that country and its immense wealth of information, or upon a few student interpreters at the legations? The situation would seem to be worthy of some comprehensive plan which would take into full consideration the great difficulties of the language.

An American Bureau of Oriental Publicity, with a corps of American scholars of Japanese and Chinese both here and in the Orient, who are trained in the collection of important literature and the translation of it into English—is not this what is needed? A journal of abstracts and translated titles for distribution to every library in the country, and an office of translators who should furnish on application abstracts and translations of any articles of importance which appear in the growing literature of the East.

So unorganized to handle this situation is our Government to-day that in order to find out the nature of a serious plant disease which had been published in a Japanese journal of science, the writer, who is an official of a Department of the Government which spends eleven millions a year, had to enlist the aid as translator of his Japanese gardener, a boy who gets twenty dollars a month. On the one hand—English taught in every school in Japan; on the other, a great Department of the Government, employing eleven thousand men and women, with not a single person in it capable of translating a short article in scientific Japanese—and that about a disease which affected vitally a great American industry. DAVID FAIRCHILD.

United States Department of Agriculture.

**A CONTRAST** Newspapers of recent date contain brief notice of the execution in London of the East Indian assassin of Lieutenant-General Curzon-Wyllie. The crime was committed on July 1; the criminal was hanged on August 17. More remarkable still is the fact that this event occasioned no public outcry about "railroading," and this despite the other fact that only forty-seven days dawned and darkened between the commission and expiation of the crime. They do things differently in England.

What a commentary by mere contrast does this event afford upon a celebrated case in this country which has been double-leaded *ad nauseam* in the newspaper press "since time whereof the memory of man runneth not to the contrary."

Can there be reasonable explanation of such radical difference in the point of view from which the two English-speaking nations of the world contemplate capital crime? Is the moral sense overkeen in the one and blunted in the other? Is there some median line along which Justice may travel without touching either extreme? Or is the scope of fundamental law always and everywhere a matter of mere environment, here to be enforced with rigid, inflexible uniformity, there to be applied with gradual yet sensible relaxation in severity?

The moving spirit of criminal jurisprudence is the same in both England and the United States; but the outcome of court procedure displays very little, if any, resemblance. There can be little room for doubt that reform in the administration of criminal law in the United States is a pressing need. To what extent it should proceed is a matter not easy to determine dogmatically; but that the influences which radiate from our criminal courts are permeating society is evident from the slight esteem given to momentous occasions, and the too general conviction that the first verdict, if one of guilty, will inevitably be reversed or modified upon retrial or appeal.

In England, the first is the final verdict, except only where new evidence may acquit.

Philadelphia. W. E. PARISH.

**SAN JUAN HILL** On page 818 of your issue of August 7, 1909, it is stated that "the Tenth Cavalry is the negro regiment which went up San Juan Hill side by side with the Rough Riders."

This statement is correct only as it may refer to the unopposed occupation by these regiments of the line established on San Juan Hill by American troops subsequent to its capture.

The two regiments were associated, with others, in the action at Las Guasimas, June 24, 1898, by which the Spanish outpost at that point was driven from the field, but neither the Tenth Cavalry nor the Rough Riders participated in the charge upon San Juan Hill by which that point was captured on July 1, 1898. A REGULAR.

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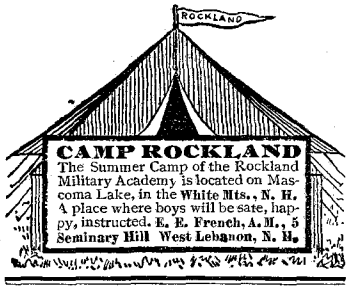
## Summer Camps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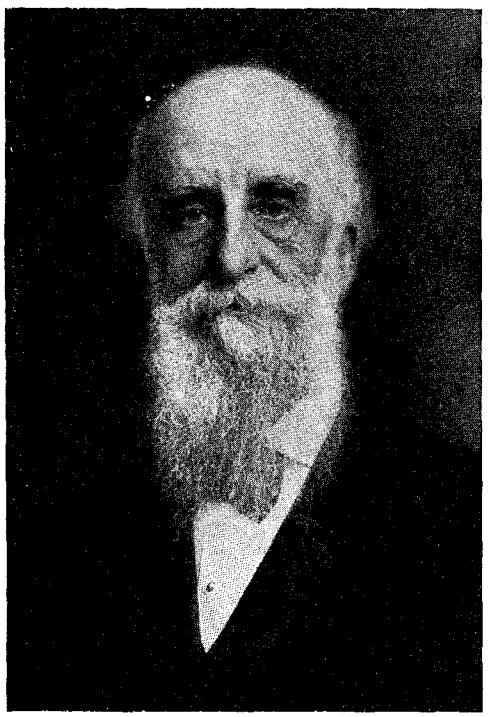

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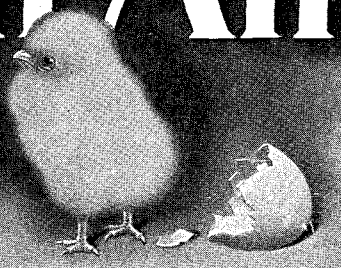

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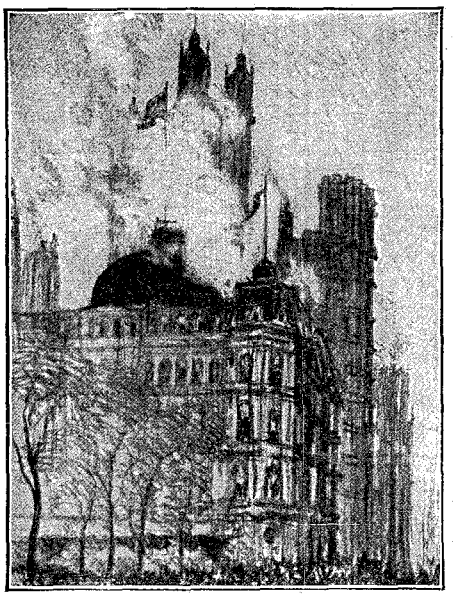

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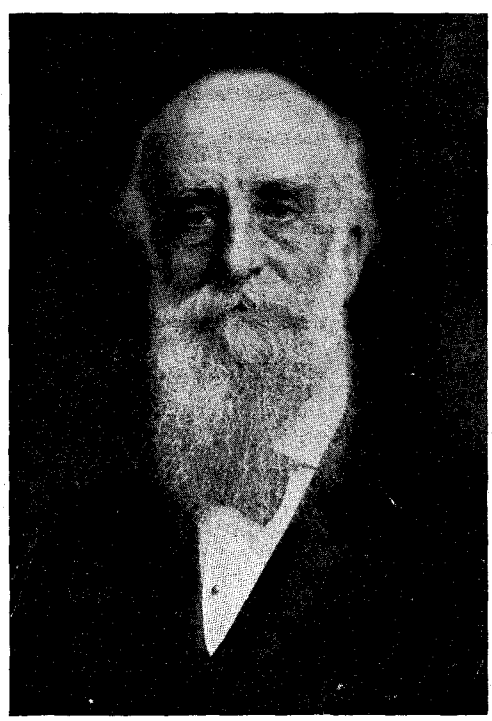

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